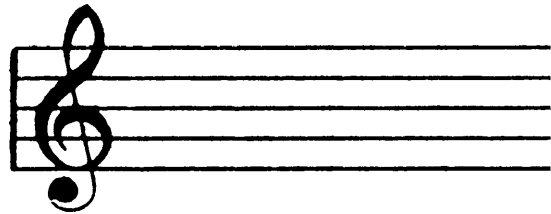


# **Proceedings**

**Cantors  
Assembly  
Twenty-eighth  
Annual  
Convention  
May 4-8, 1975**



# C O N T E N T S

## MONDAY, MAY 5

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**Sunday, May 4**

- 4:00 P.M. Registration/Lobby Convention Desk  
Music Display
- 6:00 P.M. Maariv/Playhouse  
Officiating  
Hazzan Leon Lssek, St. Louis Mo  
Gabbai Hazzan Yehudah L. Mandel, Philadelphia, Pa.
- 7:00 P.M. Opening Banquet/Dining Room  
Chairman: Hazzan Kurt Silbermann, Englewood. N.J  
Havah Nashir. Hazzan David Lefkowitz, Paterson, N.J.  
Birkat Hamazon. Hazzan Maynard Gerber, New London Conn
- 9:30 P.M. Convention Sing-In/Music Lobby  
A community songfest led by:  
Hazzan Daniel Gildar, Buffalo. N.Y.  
Hazzan David S Myers, Utica N.Y.
- 10:30 P.M. You are invited to the Terrace Room

## Monday, May 5

- 8:00 A.M.**     **Shaharit/Playhouse**  
Officiating: Hazzan Levi I Halperin, Philadelphia, Pa.  
Baal Keriah. Hazzan Daniel Green, Toms River, N.J.  
D'var Neginah: Hazzan Morton Kula. Haddon Heights, N.J.
- 9:00 A.M.**     **Breakfast/Dining Room**
- 10:30 A.M.**     **Workshop A/Convention Center**  
Chairman: Hazzan Ivan E. Perlman, Providence, R.I.  
**An Unhurried Look at New Cantors Assembly Publications**  
"Rinat Yehoshua" Joshua Lind, reviewed by  
Hauan Abraham Denburg, Baltimore, Md.  
"Zamru Lo", Volume III, edited by Moshe Nathanson, reviewed by  
Hazzan Pinchas Spiro     Des Moines, Iowa
- 11:30 A.M.**     **Workshop B/Convention Center**  
Chairman: Hazzan Michal Hammerman, Boston, Mass.  
**A Natural Approach to Vocal Technique**  
Hauan Gregor Shelkan, Newton Center, Mass.

## Monday, May 5

1:00 P.M. Luncheon/Dining Room

3:00 P.M. Audition I/Playhouse

"A New Song for the Sabbath Day"

A new liturgical work for the Sabbath by Ami Aloni for Havan, Youth Chorus, Adult Chorus, Instrumental Ensemble, presented by Havan Nathan Lam and members of the Midway Jewish Center of Syosset, New York.

4:00 P.M. Conventton Screening Room I/Playhouse

An opportunity to become familiar with three exceptional films on religious freedom in America. These films were originally shown on the American Broadcasting Company's series, "Directions." They may be obtained for showing in member congregations. Those interested should be in touch with "Directions", ABC-News, 1926 Broadway, New York, New York 10023.

"Rendezvous With Freedom"

A one-hour program on how the Jews came to the United States; features Marian Seldes, George Segal and Zero Mostel.

## Fellows of the Cantors Institute

### HAZZANIM:

Shabtai Ackerman, Birmingham, Mich	Samuel Dubrow, Cedarhurst, N Y	Saul Z. Hammerman, Baltimore, Md
Harry Altman, Freeport, N Y	Aaron I. Edgar, Omaha, Nebraska	Yehudah L. Heilbraun, Hollywood, Fla
• Joseph Amdur, Mt. Vernon, N Y	Joseph Eidelson, Brooklyn, N Y	Mordecai G. Heiser, Pittsburgh, Pa
Morris Amsel, Minneapolis, Minn	Gershon Ephros, Rego Park, N Y	Gabriel Hochberg, Newton, Mass.
Morris Avirom, Middletown, N Y	Abraham J. Ezring, Rock Island, N Y	William S. Horn, Scranton, Pa
Emanuel J. Barkan, Netanya, Israel	Nicholas Fenakel, Farmington, Mich.	Simon Kandler, Chestnut Hill, Mass
Jacob Barkin, Southfield, Mich	W. Belskin, Ginsburg, Philadelphia, Pa	Saul Kirschenbaum, Ventnor City, N.J.
Saul E. Bashkowitz, Brooklyn, N Y	Solomon Glisser, Montreal, Canada	Irving Kischel, Hyde Park, Mass
Ben W. Belfer, Rockville Centre, N Y	William Z. Glueck, Jackson Heights, N Y	Louis Klein, Oak Park, Mich
Gabriel Berkovitz, Akron, Ohio	Bernard Glusman, Nashville, Tenn	Jacob S. Kleinberg, Hempstead, N Y.
Mario Botoshansky, Brooklyn, N Y	Leon Gold, Springvale, Maine	Benjamin Klonsky, Reading, Pa
David Brandhandler, Chicago, Ill	Eugene Goldberger, San Diego, Calif	Arthur S. Koret, W. Hartford, Conn.
Harold Brindell, River Forest, Ill	Isaac Goodfriend, Atlanta, Ga	David J. Kusevitsky, Brooklyn, N Y.
Paul Carus, E. Meadow, N Y	Todros Greenberg, Chicago, Ill	David J. Leon, Bridgeport, Conn
Nathan L. Chaitovsky, Philadelphia, Pa	Morris Greenfield, Elgin, Ill	Harold Lerner, Syracuse, N Y
Tevele Cohen, Chicago, Ill	Paul Grob, Portsmouth, Va	Morris Levinson, Maplewood, N J
Josef - Cycowski, Palm Springs, Calif	Charles S. Gudovitz, Buffalo, N Y	William Lipson, Miami, Florida
Gerald DeBruin, Tonawanda, N Y	Isaiah Guttman, Richmond Hill, N Y.	Morris Lowy, Forest Hills, N Y
Abraham J. Denburg, Baltimore, Md	Herman Hammerman, Los Angeles, Calif	Harry Lubow, Swampscott, Mass
Simon Domowitz, Peekskill, N Y	Michal Hammerman, Brookline, Mass	Yehudah L. Mandel, Philadelphia, Pa.

Aaron Mann, Mobile Ala  
Philip Marantz, Chicago Ill  
Abraham Marton Jacksonville Fla  
H Leon Masovetsky Jerusalem Israel  
Saul Meisels Cleveland Heights O  
Nathan Mendelson Montreal Can  
Kurt Messerschmidt Portland Me  
Allan Michelson, Sepulveda Calif  
Edgar Mills Hillside N J  
Moshe Nathanson New York N Y  
Paul Niederland Utica N Y  
Ben Gershon Nosowsky Santa Barbara Calif  
Morris I Okun Richmond Va  
Elija Olkenetzky, Silver Springs, Md  
Akiva Ostrovsky Birmingham Ala  
Ivan E Perlman, Providence, R I  
Norman Perman San Antonio, Tex  
Morris Pernick, Beer Sheva, Israel  
Irving Pinsky Waterbury, Conn  
Morton Pliskin Chicago Ill

Samuel Postelov Forest Hills N Y  
David J Putterman New York N Y  
Abraham Rabinowitz White Plains N Y  
Abraham Renseman Miami Beach Fla  
Yaacov Y Renzer N Miami Beach Fla  
David Reznik Tel Aviv, Israel  
Abraham J Rose Quincy, Ill  
Louis Rosen Brooklyn N Y  
Samuel Rosenbaum Rochester N Y  
Ephraim Rosenberg Toronto Canada  
Joshua H Rosenzweig Tel Aviv Israel  
Jacob Rothblatt Kansas City Mo  
William R Rubin New York, N Y  
Abraham Salkov Baltimore Md  
Sidney Scharff Rumson N J  
Morris Schorr, Elizabeth N J  
Robert H Segal, New York, N Y  
Morton S Shanok Salem, Mass  
Abraham B Shapiro, Lynbrook N Y  
Gregor Shelkan Newton Centre Mass

Benjamin Siegel Great Neck N Y  
Morris Siegel Easton, Pa  
Kurt Silbermann Englewood, N J  
David I Silverman St. Louis Park, Minn  
Moses J Silverman Chicago, Ill  
Saul Silverman Los Angeles Calif  
Hyman I Sky Kansas City Missouri  
Jacob H Sonenklar, Oak Park, Mich  
Pinchas Spiro Des Moines Iowa  
Charles Sudock Seal Beach Calif  
Moshe Taube Pittsburgh, Pa  
Carl Urstein Los Angeles Calif  
George Wagner Houston Texas  
Jacob Wahrman Brooklyn N Y  
Isaac I Wall Merion Pa  
Harry Weinberg Philadelphia Pa  
Abba Y Weisgal Baltimore Md  
Max Wohlberg Long Beach N Y

\*Deceased

## Monday, May 5

**6:00 P.M.** Convocation of the Jewish Theological Seminary of America/Playhouse  
Academic Procession,  
Rabbi **Morton Letfman, Chief Marshal**

Maariv :

Officiating: Hazzan Harold Lerner, Syracuse, New York

Convocation:

Presiding: Rabbi David Kogen. Assistant Chancellor

Address: "Jewish Music: Achievements and Challenge", Dr. Hugo  
Weisgal, Chairman of Faculty, Cantor Institute and  
Seminary College of Jewish Music

Presentation of "Fellow" Awards.

Hazzan Leon G. Bennett, Los Angeles, Cal.; Hazzan Simon Bermanis, Southfield  
Mich.; **Hazzan Charles Bloch, New York City; Hazzan Samuei Gomberg, Baldwin**  
Harbor, New York; Hazzan Herbert Harris, Farmingdale, New York; Hazzan  
Louis J. Herman, Cherry Hill, New Jersey; Hazzan Sidney Karpo, Philadelphia,  
Pa.; Hazzan Murray Lind, Chicago, Illinois; Hazzan Solomon Mendelson, Long  
Beach, New York; Hazzan Philip Moddel, Anaheim, Cal.; Hazzan Andrew Salzer,  
Wilmington, Delaware; **Hazzan Marvin Savitt, Westbury, New York; Hazzan Morris**  
Semigran, Quincy, Mass.; Hazzan Morton Shames, Springfield, Mass.; Hazzan  
Maurice Weiss, **Denver, Colorado.**



## **Monday, May 5**

- 7:30 P.M.**     Dinner/Dining    Room  
                  **Chairman: Hauan Jacob Barkin,    Southfield, Mich.**  
                  Havah Nashir: Hazzan Morris Levinson, South Orange, N.J.  
                  Birkat Hamazon: Hazzan Harry Silversmith, Pittsburgh, Pa.
- 9:30 P.M.**     “Sholom Secunda: The Man and His Music”/Playhouse  
                  **Hauan Isaac Goodfriend, Hauan David Kusevitsky,**  
                  Bianca Sauler. Gayna Sauler, Hazzan Saul Meisels,  
                  **Hauan Jacob Barkin,    Hauan Samuel Rosenbaum and a**  
                  special film with the late Richard Tucker, Branca Sauler,  
                  Seymour Schwartzman, Chorus and Orchestra of Ithaca College

## **Tuesday, May 6**

- 8:00 A.M.**     Shahrut/Playhouse  
                  Officiating: Hazzan David Lebovic, Philadelphia, Pa.  
                  D'var Neginah: Hazzan David S. Myers, Utica, New York
- 9:00 A.M.**     Breakfast/Dining    Room

## Tuesday, May 6

- 10:30 A.M. 28th Annual Meeting of the Cantors Assembly/Convention Center**  
Greetings to New Members: Hazzan Kurt Silbermann,  
Chairman, Standards and Qualifications Committee  
Report of the Executive Vice President: Hazzan Samuel Rosenbaum  
Report of the Nominations Committee: Hazzan William Belskin-Ginsburg  
Elections  
Report on Retirement and Insurance Programs. Mr. Leo Landes  
Discussion/Good and Welfare
- 1:00 P.M. Luncheon/Dining Room**
- 3:00 P.M. Audition II/Playhouse**  
**Music of the Yiddish Theater:** A musical salute to that venerable Institution on the occasion of its 100th anniversary, in cooperation with Quadrangle/New York Times Books and its soon to be released anthology "The Great Songs of the Yiddish Theatre" featuring: Miriam Kressyn, Seymour Rechzeit, Bianca Sauler, Gayna Sauler, Hazzan Saul Meisels and a surprise guest artist.
- 4:00 P.M. Convention Screening Room II/Playhouse**  
"The Right To Believe"  
A one hour documentary on the history of religious freedom in the United States, featuring Henry Steele Commager, James Earl Jones and Marian Seldes.

## Tuesday, May 6

- 6:00 P.M.    Maariv/Playhouse  
Officiating: Hazzan Ben W. Belfer, Rockville Center, N.Y.  
Assisted by the Chorus of the Cantors Institute, **Mathew Lazar**, Conductor  
President's    **Message: Hauan Gregor Shelkan**  
Installation of Newly Elected Officers and Members of the Executive Council
- 7:30 P.M.    Dinner/Dining Room  
Chairman: Hazzan David J. Leon, Bridgeport, Conn.  
Havah Nashir: Hazzan Farid Dardashti, Springfield, N.J.  
Birkat Hamazon: Hazzan Jeffrey Shapiro, West Orange, N.Y.  
Kavod Awards
- 9:30 P.M.    Concert/Playhouse  
Synagogue Gems from Publications of the Cantors Assembly  
featuring:  
Hauan Israel Barzak, Fall River, Mass.  
Hazzan Louis Danto. Toronto, Canada  
Hazzan David Lefkowitz, Paterson, N.J.  
**Hauan Abraham Mendelsberg, Chicago, Ill.**  
**Hazzan Abraham Mizrahi, Albany, N.Y.**  
**Hauan Moshe Taube, Pittsburgh, Pa.**  
Hauan Robert Zalkin, Indianapolis, Ind.  
Rochelle Rothpearl, Accompanist

## Wednesday, May 7

- 8:00 A.M.**     **Shaharit/Playhouse**  
Officiating: Hazzan Yehudah L. Heilbraun, Hollywood, Fla.  
D'var Neginah: Hauan Sholom Kalib, Detroit, Mich.
- 9:00 AM.**     **Breakfast/Dining Room**
- 10:30 A.M.**   **Roundtable/Conference                      Center**  
Chairman: Hazzan Moses J. Silverman, Chicago, Ill.  
Prospects for Synagogue Survival:  
participants:  
Professor Abraham J. Karp, Department of Religious Studies, University of Rochester; President, American Jewish Historical Society  
Rabbi Wolfe Kelman, Executive Vice President, Rabbinical Assembly  
Hazzan Samuel Rosenbaum, Executive Vice President, Cantors Assembly
- 1:00 P.M.**     **Luncheon/Dining Room**
- 3:00 P.M.**     **Audition IIIA/Playhouse**  
"From Our Golden Past"  
A personal reminiscence over fifty years in American Synagogue Music by the noted conductor, arranger and teacher, Mr. Oscar Julius
- Audition IIIB/Playhouse**  
"High Holiday Devotions,"  
Selections from the Rosh Hashanah service by Rabbi Martin Berkowitz  
Presented by:  
Hauan Marshall Wolkenstein of Temple Adath Israel, Merion, Pa., assisted by the Convention Chorale under the Direction of Michael J. Stairs

## Wednesday, May 7

4:00 P.M. Convention Screening Room III/Playhouse  
"Simon Wiesenthal: A Conscience For Our Time"  
A one-half hour documentary on the meaning of the Holocaust for our generation with the famed Nazi-hunter.

6:00 P.M. Maariv/Playhouse  
Officiating: **Hazzan Benjamin Siegel, Great Neck, N.Y.**

Memorial to departed colleagues:

Isadore Adelsman, Joseph Amdur, Bernard Alt, Gehaliah Bargad, Akibah Bernstein, Sigmund Blass, **Harry Brockman**, David **Brodsky**, **William H. Caesar**, David Chasman, Jordan Cohen, Joseph Cysner, Samuel Dubrow, Harry Freilich, Henry Fried, Abraham Friedman, Marcus Gerlich, Leib Glanz, Myro Glass, Judah Goldring, Jacob Goldstein, Jacob Gowseiw, William Hofstadter, Jacob Hohenemser, Aaron Horowitz, Israel Horowitz, David Jacob, Abraham Kantor, Abraham Kaplan, Adolph Katchko, Herman Kinnory, Jacob Koussebitsky, Simon Kriegsman, Zachary Kuperstein, Joshua Lind, Sigmund Lipp, Asher Mandelblatt, Joseph Mann, Gerson S. Margolis, Bernard Matlin, **William Sauler**, Itzik Schiff, **Alvin F. Schraeter**, **Jacob Schwartz**, **Joseph Schwartaman**, Samuel Seidelman, Abraham Shapiro, Ruben Sherer, Hyman Siskin, Jacob Sivan, Mendel Stawis, Isaac Trager, Julius Ulman, Solomon Winter.

Hesped: **Hazzan Solomon Mendelson, Long Beach, N.Y.**

## **Wednesday, May 7**

- 7:00 P.M. Grossinger Reception/Convention Center  
For Delegates and guests
- 8:00 P.M. Closing Banquet/Dining Room  
Chairman: Hazzan Gregor Shelkan, Newton Center, Mass.  
Havah Nashir: Hazzan Morton Shames, Springfield, Mass.  
Birkat Hamazon: Hazzan Robert Shapiro, Toledo, Ohio
- 10:00 P.M. Gala Grossinger Show/Terrace Room

## **Thursday, May 8**

- 8:00 A.M. Shaharit/Playhouse  
Officiating: Hazzan Asher Balaban, Orangeburg, N.Y.  
Baal Keriah: Hazzan Morris Okun, Richmond, Va  
D'var Neginah: Hazzan Roger Staum, Summit, N.J.
- 9:00 A.M. Breakfast/Dining Room
- 10:30 A.M. Executive Council Meeting/Convention Center
- 1:00 P.M. Closing Luncheon/Dining Room

MONDAY MORNING, MAY 5, 1975

Workshop A:

"An Unhurried Look at New Cantors Assembly Publications"

Chairman: Hazzan Ivan E. Perlman

Participants: Hazzan Abraham Denburg  
Hazzan Pinchas Spiro

- A. "Rinat Yehoshua" by Joshua Lind, published by Cantors Assembly, reviewed by Hazzan Abraham Denburg.

Hazzan Abraham Denburg reminisced briefly about the life and achievements of the late Hazzan Joshua Lind and then demonstrated the beauty of the following compositions from "Rinat Yehoshua."

# Kamô Yisartônu

*misterioso e doloroso*

KA· MÔ YI·SAR·TÔ·NU AL Y·DEI TZI·RIM U·SH·LU·CHIM LO·HIK·

*cresc.*

SHAV·NU LA·MO·RIM LISH·MO·A L·MO·CHI·CHIM MEI·ÔZ V·AD A·TÔ MEI·

*espr.*

ÔZ V·AD A·TÔ Ô·NU NI·DÔ·CHIM NE·HE·RÔ·GIM V·NISH·CHÔ·TIM

*cresc.*

NE·HE·RÔ·GIM V·NISH·CHÔ·TIM V·NIT·BÔ·CHIM MEI·

ÔZ V·AD A·TÔ MEI·ÔZ V·AD A·TÔ Ô·NU NI·DÔ·CHIM

Ô·NU NI·DÔ·CHIM NE·HE·RÔ·GIM

NE·HE·RÔ·GIM V·NISH·CHÔ·TIM

*mes.* *con passione*

AH V·NIT·BÔ·CHIM SÔ·

*lamentoso*

RAD·NU M·SEI M·ÔT BEIN KO·TZIM K·SU·CHIM EI·NEI·NU CHÔ·LOS EI·

*quasi ritmico*

NEI·NU CHÔ·LOS LIM·TZO R·VÔ·CHIM EI·NEI·NU CHÔ·LOS

*piu lento* *molto espr.*

LI·M·TZO R·VÔ·CHIM LIM·TZO R·VÔ·CHIM POR·



CHEI POR-CHEI AM-CHÔ A-SHER L' VEIL SHO-CHA-CHIM POR-  
 CHEI AM-CHÔ A-SHER L' VEIL SHO-CHA-CHIM TE-FER VÔ-E REV LÔ MÔ LÔ MÔ LÔ MÔ MATZ-LI-CHIM  
 LÔ- MÔ LÔ- MÔ LÔ-MÔ MATZ-LI-  
 CHIM KÔ MIM L' MU-LÔCH NE-Ô TZOS SO-CHA-CHIM R'-U-  
 TZIM U-R'-TZU-TZIM BA-MÔ A-TEM BOT-CHIM BA-MÔ BA-  
 MÔ A-TEM BOT-CHIM BA-MÔ A-TEM BOT  
 CHIM R'-U- TZIM U-R'-TZU-TZIM BA-MÔ A-TEM BOT-CHIM SHO-CHEIN  
 AD V' KÔ- DOSH T' FEI B' EL BON A-NU-  
 CHIM T' MU-CHIM Ô- LE- CHÔ Ô-  
 LE- CHÔ U- V' CHO MIS- A- CHIM B' NO-RÔ-  
 OS Y' MIN-CHÔ NI-VÔ-SHEI- A LIN-TZÔ CHIM KI  
 AL RA-CHA-ME-CHÔ HÔ-RA-BIM Ô-NU V'- TU-CHIM

## Môrom

*molto religioso* *cresc.* *quasi ritmico*

MÔ- ROM MÔ- ROM MÔ- ROM MÔ- ROM MÔ- ROM IM ÔTZ- MU PISH-

EI K'- HÔ- LE- CHÔ MÔ- ROM IM ÔTZ- MU PISH- EI K'- HÔ- LE- CHÔ NÔ NÔ

NÔ SAG- VEIM NÔ SAG- VEIM MEI- O- TIÛR HA- MU- CHÔN

BIZ- VU- LE- CHÔ BIZ- VU- LE- CHÔ MÔ- ROM IM ÔTZ- MU PISH- EI K'- HÔ-

LE- CHÔ NÔ NÔ SAG- VEIM MEI- O- TIÛR HA- MU- CHÔN

BIZ- VU- LE- CHÔ BIZ- VU- LE- CHÔ Ô- DE- CHÔ Ô-

DE- CHÔ LÔ- CHON CHI- NÔM BÔ- IM EI- LE- CHÔ CHI- NÔM BÔ- IM EI- LE-

CHÔ CHI- NÔM BÔ- IM EI- LE- CHÔ

LISH- MO- A EL HÔ- RI- NÔ EL HÔ- RI- NÔ

LISH- MO- A EL HÔ- RI- NÔ V'- EL HA- T'FI- LÔ

*piu esp.* *meno.* *quasi ritmico* *recit.* *trist.* *quasi*

- B. "Zamru Lo," Volume III, edited by Moshe Nathanson, published by Cantors Assembly, reviewed by Hazzan Pinchas Spiro.

My assignment this morning is to introduce to you and to review for you the third volume of "Zamru Lo" - a monumental book compiled and edited by our revered and beloved colleague, Hazzan Moshe Nathanson, and published in 1974 by the Cantors Assembly. This volume contains 238 pages and includes 388 congregational chants for Shalosh R'galim and Yamim Nora'im. It is a treasurehouse which, in addition to dealing with the various services of these two occasions, contains special sections for Seder melodies, appropriate songs for use during the Hakafot, selections for the Martyrology service for the Six Million, as well as melodies for rare Piyutim. As I said, it is a treasurehouse full of gems, and even a glance at the 12-page index of this volume is enough to inspire awe for the tremendous task that Hazzan Moshe Nathanson has accomplished. But only when we go through the volume and study it carefully, page by page, can we fully appreciate his enormous contribution to the enhancement of synagogue music.

Alas, the sad lot of a collection of this kind is that it is regarded by many in the same manner they regard an encyclopedia or a thesaurus. They buy a copy: they glance through it superficially and put it aside with the good intention of referring to it when they need something specific. In most cases, it will gather dust on the shelf for a long time. I hope that my talk today will create enough interest in some of you to decide to go through it page by page. I can assure you that you will be rewarded by the discovery of a virtual gold mine that this valuable volume represents.

To start off, I cannot do better than to read for you part of the eloquent Foreword written for this volume by Hazzan Samuel Rosenbaum, our Executive Vice President, and Hazzan Saul Meisels, the Chairman of the Publications Committee. This is what they write:

"Anyone even vaguely familiar with the renaissance which Jewish music in general and synagogue music in particular has undergone in the last three decades must be aware that the synagogue service has slowly but surely increased the singing participation of

the congregation. In days now gone by, the congregation participated in the best way, it davened, it prayed, listened and appreciated the inspiration of the hazzan and allowed his music to inspire them to further prayer.

"As the literacy of Jewish congregations decreased, a new means had to be found to interest and to involve congregants who were seeking spiritual uplift from the service but who were unable to find it in the traditional manner of worship. Congregational singing is one such means.

"Congregational singing is, however; more than a collection of tunes with which we hope to amuse the congregation. Congregational melodies, like the nusach of the hazzan, must be founded on tradition, must reflect the occasion on which it is sung, must elucidate the text and must - above all - be faithful to the spirit of prayer. A prayer service dare not become a mindless community-sing. It must be a combination of hazzanic chant, private prayer and congregational singing of the highest order.

"It is towards this end that the Cantors Assembly more than 20 years ago embarked on the task of finding suitable congregational material which would in time become familiar to all the congregations of the Conservative movement. At that time, just as now, we could think of no man better equipped to find these melodies, to arrange them, to rid them of any inherent vulgarity and to present them in their best light, than Hazzan Moshe Nathanson, who, for half a century had been engaged in training lay people and professional hazzanim alike, in the art of making Jewish prayer service meaningful and participatory."

I have just read for you part of the Foreword to the third volume of "Zamru Lo." What follows now are my own comments and evaluations.

In compiling this, as well as the prededing two volumes, Hazzan Mcshe Nathanson obviously searched through the many available sources which contain suitable material. In many instances, he even rearranged and simplified choral settings to fit the congregational chant requirements. His major resource, however, was the material sent in by colleagues. The number of members of the Cantors Assembly represented in this volume, either by original compositions or by

adaptations of so-called traditional material, is 42, of which six have since passed on to their Eternal Reward. I don't know the exact manner in which Hazzan Nathanson evaluated the material contributed and the extent to which he edited and doctored it. In many instances, it is stated specifically that a chant was edited or rearranged by him, but there is no question in my mind that he put his individual stamp on almost all of the chants, at least insofar as the proper pronunciation and accentuation is concerned. Unlike the previous two volumes of "Zamru Lo," Volume III is printed in its entirety in the Sephardic, or modern Israeli pronunciation. I have always wondered how many of the members of the Cantors Assembly use the Sephardic pronunciation, and since we have here this morning a large representative number of our members present, perhaps this might be a good opportunity to find out. May I ask those of you who use the Sephardic pronunciation to raise their hand. I see that almost half of you have raised your hands, and this comes to me as a very pleasant surprise. Incidentally, I understand that many hazzanim who are inclined to switch to Sephardit are reluctant to do so for fear of an unfavorable reaction by the congregation. If my own experience is any indication, this fear is groundless. The transition is an easy one and involves no problems. My own opinion is that those hazzanim who are still tied down to the Ashkenazic, East-European, pronunciation are behind the times.

Let me return to the subject under discussion. Since most of the material was probably submitted to the editor in the Ashkenazic pronunciation which has an inherent tendency to accentuate the wrong syllable, he must have had his hands full. By and large, most chants sound smooth and natural in their transplanted pronunciation and accentuation - Mil'el and Mil'ra. In some cases, however, they do seem forced and straight-jacketed, and in others several of the accents are still on the wrong syllables. I am sure, though, that these are not oversights, but necessary compromises. I myself like to think that I am a purist in the matter of correct pronunciation and yet I, too, find some melodies so intrinsically dependent on the old-fashioned way of pronunciation that to change them and to correct them is to rob them of their life-sustaining pulse and vitality. (At this point, Hazzan Spiro demonstrated his point by chanting the well-known melody of "Atah Echad" first in the Ashkenazic and then in the Sephardic pronunciations.)

I am sure that I don't have to tell you that Hazzan Nathanson is without question one of the foremost authorities on correct Hebrew pronunciation and that we can very well

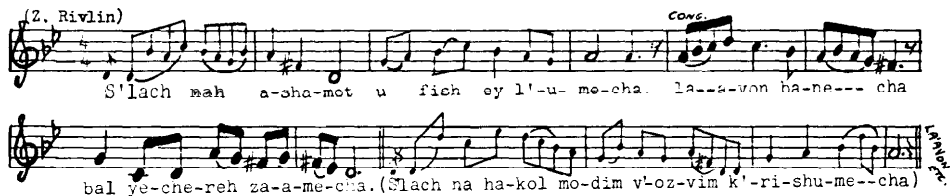
depend on his judgement. Despite all of the built-in difficulties of his task, he has managed to preserve and maintain an amazing consistency in smooth and singable lines. And if I say so about chants submitted by other colleagues, al achat kamah v'chamah, his own original contributions are perfect examples of impeccable Hebrew and tasteful melodic content (and there are 65 of them in Vol. III). While studying the 388 chants which are included in Vol. III, I have prepared a selected list of some 55 chants which are my own personal favorites. In later reviewing this list, I discovered that almost a third of them were composed by Hazzan Nathanson.

Please allow me this personal observation: I have always had a special affinity for Hazzan Moshe Nathanson and for his kind of music, and I think I can tell you why. Aside from the fact that both of us were born and raised in the Old City of Jerusalem, we also received our inspiration for hazzanut and our primary training in it from the same source - the revered hazzan, Reb Zalman Rivlin, of blessed memory. There are scores of hazzanim all over the world who received their early training in his Hazzanic Institute, "Shirat Yisrael." Reb Zalman, as he was affectionately known to all, was an advocate and a pioneer in the area of Shirah b'tzibur long, long before it became fashionable. He had a visionary dream - you can really call it a prophetic mission - of creating a new style of congregational singing that would combine and unify the authentic Western and Eastern traditions. In view of the reported tensions between the oriental and western communities of Israel, this visionary dream of fusing the two cultures is indeed a timely and necessary project worthy of serious consideration. Hazzan Nathanson seems to be the inheritor of this dream. Hazzan Nathanson's style is primarily influenced by the modern Israeli idiom, but in many of his compositions the oriental flavor is of prime importance. His "Adon Olam" ("Zamru Lo", Vol. III, page 180) is an excellent example of his typical style.

(8.)

A- don o-lam a-sheer ma-lach b'- te-rem kol y'-tsir niv-ra. L'-et na-a-sah v'  
 chef-tso kol a-zai me-lech sh'-mo nik-ra. V'-a-cha-rey kich-lot ha-kol  
 l'-va-do yim-loch no-ra. V'-hu na-yah v'-hu ho-veh v'-hu yih-yeh b'-ti-a-ran.

like to demonstrate for you part of his "S'lach Na Ashamot"  
(p. 188):



While I am on the subject of pioneering advocates of congregational singing, I must add my disappointment with the fact that Israel Goldfarb, who is perhaps the person **most** responsible for popularizing congregational singing in America, is represented in Vol. III by only two minor chants. Also, glaringly missing in the entire volume is the name of Hazzan Adolph Katchko who composed a vast number of beautiful congregational chants for the High Holy Days. If there is today a distinctive and dignified style which we might regard as Conservative hazzanut, Hazzan Katchko is its originator. I should mention that I did find in Vol. III a melody for "Yachbi'enu Tzel Yado" (page 233) which I believe is Katchko's, even though it is designated as "traditional" and noted by the late Hazzan Samuel Dubrow (Alav Hashalom). Incidentally, in his High Holy Day volume, Hazzan Katchko uses the **same** melody also for "Ki Hinev Kachomer."

At this time, I should like to make it clear that the remarks which I have made and which I will continue to make are definitely not meant to be construed as Halachah l'Mosheh miSinai. They represent merely my own opinion, and I say so with due humility and with full awareness of my own shortcomings. My judgements are, naturally, determined by my personal tastes, and you probably know the popular Israeli expression: Al Ta'am vare'ach en l'hitvake'ach.

And yet, I must say that the opinions I state are not merely whims, but are carefully thought out and are based on several definite principles which I have set for myself. Earlier I stated that I have prepared a selected list of

some 55 chants which I found particularly appealing and suitable for effective congregational singing. My selections were based on a definite set of principles which I should like to submit for your consideration along with specific examples from Vol. III of "Zamru Lo" that best tipify these principles.

The first quality that an effective congregational chant must, in my opinion, possess is a good melodic line, usually confined to the reasonable range of an octave. It must be interesting and easy to learn and memorize. What is a good melody? This is probably the most difficult principle to define since it is obviously a matter that concerns personal taste. But, I think that there are ways to define it. My own way of finding out started a long time ago when I made out a list of the most enduring and beloved congregational chants as well as secular folk songs. My purpose was to try and find among them a common denominator. I am sure you will agree that despite the abuse that is constantly heaped on the taste of the common man, there must be an unexplained and mystical wisdom in the cumulative judgement of the masses who have seen fit, over a period of many generations, to reject a great number of tunes and to relegate them to oblivion, while retaining a few and crowning them with the ultimate award by designating them as "traditional melodies" or "folk songs." When you examine these favorite few and analyze them, you can perhaps describe what a good melody is in graphic terms. Basically, it is simple and unsophisticated. The notes move in progressions of small intervals, but rarely chromatically, and large skips are usually avoided. Very often we find parallel "sequences" of short musical phrases that repeat in various ways and lend the melody a feeling of simple logic and predictability which is very comforting to the ear. Let me cite for you one or two examples of melodies that utilize the "sequence" technique effectively. Our first example is "Ki Anu Amecha" by Jacob Beimel (Vol. III, page 197):

(J. Beimel)

Ki a-nu a-me-cha v'-a- tah E-lo-he-nu; A-nu va-ne-cha v'-a- tah a - vi - nu;

A-nu a-va-de-cha v'-a- tah a-do-ne-nu; A-nu k'-ha-le-cha v'-a- tah chel-ke-nu; ETC.



The "sequence" technique, which you will find in almost all of the examples which I will demonstrate today, can sometimes be overdone. A case in point is "K'vakarat Nw. 1", also by Beimel, (Vol. III, page 143).

Another "K'vakarat" which is my personal favorite and which utilizes this technique is by Pinchas Yassinowsky. A slightly different version of this melody is included in "Zamru Lo", Vol. III, page 145. It is stated there that the melody was notated by Hazzan Dubrow. The original melody, however, appears in Yassinowsky's booklet, "Anthems for the High Holy Days" (published by "Renanah" in 1927). The music which I provided you with contains a simple but lovely two-part arrangement which is Yassinowsky's. To this I have added another part - an optional wbligattw line to be sung by the Hazzan. In my opinion, this adds a deeper dimension to the concept of cwnqregatiwnal singing. It elevates the congregational chant to a higher musical level, giving the congregation the extremely satisfying aesthetic feeling of participating in a seemingly more complex musical art form without actually taxing their limited abilities. This technique can be very effective when the cwnqregatiwn is thoroughly familiar with the melody and is supported by a sympathetic choir. The technique is not new, but in recent years it has been developed in a particularly appealing manner by Hazzan Max Wohlberg in his "Chemdat Shabbat", a service written specifically for the combination of Hazzan and Participating Cwnqregatiwn.

(At this time, Hazzan Spire demonstrated the example of "K'vakarat" by Yassinowsky by first chanting the melodic line only with the assembled hazzanim and then by adding to it the hazzanic wbligattw.)

K'VAKARAT RO'EH (Melody by P. Yassinowsky; Hazzan obligatto by P. Spiro)

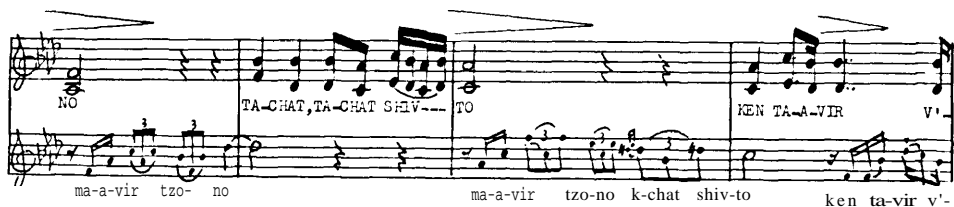
CONGREGATION:

The musical score is written on two staves. The top staff is for the CONGREGATION and the bottom staff is for the Hazzan. Both staves are in G major (one sharp) and 4/4 time. The melody consists of four measures. The first measure has a repeat sign. The second measure has a repeat sign. The third measure has a repeat sign. The fourth measure has a repeat sign. The lyrics are written below the notes.

K'-VA-KA---RAT RO-EH, RO-EH ED---RO MA-A-VIR, MA-A-VIR TZO-

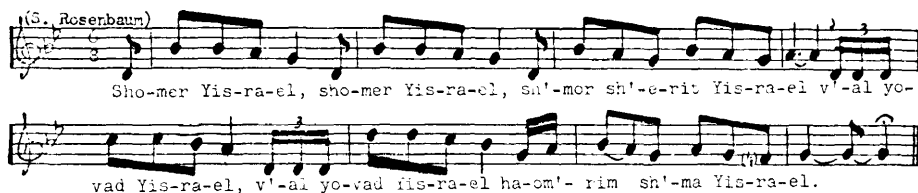
Hazzan:

k'-va-ka--rat k'va-ka-rat ro-eh ed-- ro



Another quality which is essential to a good congregational tune is a strong and steady rhythmic pulse, without abrupt changes in the meter, and avoiding "holds" or "fermattas". Since I have already told you of my great admiration for Israel Goldfarb, I permit myself to use one of his less successful melodies as an example of what I think a congregational melody should not be. I am referring to his "Vay'chulu" which is included in his "Friday Evening Melodies." Its main fault is the lack of a steady rhythmic pulse and a sense of movement and direction. (Hazzan Spiro demonstrates it.)

The chant "Shomer Yisrael" by Hazzan Samuel Rosenbaum ("Zamru Lo", Vol. III, page 109) on the other hand, is a fine example of a simple and effective melody that has a steady rhythmic pulse that keeps it moving. The melody itself beautifully expresses the pleading nature of the text.



Parenthetically, may I ask you to compare this movingly pleading melody with the popular melody of "Shomer Yisrael" (ascribed to Israel Goldfarb) which is a jolly and bouncing tune, but does not really convey the prayerful mood of the text.

This last remark leads me to another important requirement which I think a good and effective congregational melody must possess - suitability to the occasion and to the text. A case in point is Lewandowski's melody for "Emet V'emunah" which is strangely reminiscent of a well-known Christmas carol. (Hazzan Spiro demonstrates it.) Compare it with another melody which is sung with ecstasy and exuberance in my congregation for that prayer. The melody is in the Hassidic style and expresses the joy and pride contained in the text: "We affirm the truth that He is our God, that there is no other, and that we are His people Israel!" Note in particular the elation and confidence with which the words, "we are His (chosen) people Israel" are exclaimed!

EMET VE EMUNAH (Adapted by P. Spiro from Hassidic sources)

(Hazzan: A-do-nai E-lo-hey-chem e-met) CONGREGATION: E-met ve-e-mu-nah kol zot v'-ka-yam, v'-ka-yam a-ley-nu; ki hu a-do-nai e-lo-hey-nu, v'-en v'-en zu-la-to Va-a-nach-nu Yis-ra-el a-mo; Va-a-nach-nu Yis-ra-el a-mo; Va-a-nach-nu Yis-ra-el a-mo!

Another important element that congregational chants should contain is a simple and recognizable form. I am not going to belabor this point since I am sure that you are all familiar with the various formulas of musical form. I just want to say that in order to make it easy for the

congregation to learn and to memorize a tune, musical phrases should be short. Needless to say, the form of the chant will be determined to a great extent by the text. The hymn "En Kelohenu" is particularly adaptable to a variety of musical forms. I have chosen as an example the melody composed by Hazzan Moshe Nathanson because it combines in it all of the qualities that I have spoken about. (For the complete version, see "Samru Lo", Vol. III, page 100).

J. Nathanson)

HAZZAN: CONG. HAZZAN: CONG.

En ke-lo-he-nu, En ka-do-ne-nu, En k'-mal-ke-nu K' - MAL - KE - NU (ai, ai, ai, ai)

HAZZAN: CONG. HAZZAN: CONG.

En k'-mo-shi-e - nu. Mi che-lo-he-nu mi cha-do-ne-nu Mi ch'-mal-ke-nu

CONG.

CH'-MAL-KE-NU mi ch'-mo-shi-e - nu. (ai, ai, ai, ai)

The last quality that I want to mention, and from our point of view it is among the most important, is the manner in which the melody is integrated within the nusach of the occasion for which it is used. I want to demonstrate for you several brief examples from "Zamru Lo", Vol. III which, in my opinion, accomplish the task neatly and are particularly interesting. (The examples demonstrated by Hazzan Spiro were: Page 38, "Atah V'chartanu" (by M. Schorr): Page 108, "Sh'ma Kolenu" (by S. Rosenbaum): Page 135, "Zochrenu L'chayim" (by J. Beime); Page 228, "M'chalkel Chayim" for N'ilah (by Ch. Sudock) and Page 230, "Mimkomo" for N'ilah (also by Ch. Sudock).

Concerning the subject of nusach: We all know that as time goes by, fewer and fewer of our congregants are aware of what nusach is all about. In this respect, congregational singing can serve as an extremely effective educational tool. That is why I was especially pleased to find in Vol. III a large number of t'filot that utilize and establish the principle of "Leit-motifs" of the various holidays. In addition to the customary inclusion of the typical motifs in such selections as "Mi Chamochah", "Kidush" and parts of "Hallel", Vol. III utilizes this device in other prayers as

well. For instance, the hauntingly beautiful cantillations of the High Holy Days' Torah Reading are used for "En Kamochah" (Page 126); "Vaihi Binso'a Ha'aron", (Page 127); "V'zot Hatorah", (Page 131) and "V'ahavta", (Page 204). In my judgement, the more we utilize this device the better we help to establish the awareness of nusach in our congregations.

Several years ago, I expressed the opinion that we should try to incorporate melodic material from established sacred folk songs in our service, whenever it fits the nusach. I should like to mention one beautiful example of this idea which I discovered in Vol. III. It is Hazzan Nathanson's "B'rach Dodi" (Page 64) which utilizes the melody of "Avinu Malkenu".

(Traditional melody, adapted by M. Nathanson)

B'-rach do--di el sha-a-nan na-veh v'- im hil-i- nu de - rech ha - a -  
 veh, hi-neh la-ki - nu b'- chol mad--veh. V'-a- tah A-do-nai ma-  
 oz u-mik-veh a- le - cha kol na-yom n' - - ka - - veh l'-  
 go - o - lei - nu u-i'-shi-te- nu k'- gan ra - - veh.

In addition to many beautiful congregational chants, you will find in Vol. III, as an extra bonus, several Hazzanic gems that are included as "lead-ins" to familiar melodies. The example which I will demonstrate for you is "Melech Rachaman" by M. Nathanson (Page 93) which leads into the popular "B'ney Vetcha" by Fuchs in a most natural manner.

It is obvious that I have come this morning "to praise Caesar" . . .and I do so with all the enthusiasm and sincerity that I can command. However, I find that a few words of constructive criticism, even though mild ones, are in order.

I find that the term "traditional" is used too loosely in "Zamru Lo", Vol. III. The term "traditional" is too vague and, in many instances, it simply indicates that the author was unknown to the hazzan who submitted it to the editor. What does the term "traditional" actually mean? The questions that come to mind are: "traditional" where?: "traditional" for how long? What may be considered "traditional" in one community in the world may be completely unknown in another! I have always had the same complaint concerning the loose way in which the term "folk song" is used. What is actually a "folk song"? To some it brings to mind a situation in which a group of people get together and write a melody... This, of course, is nonsense. Folks don't write "folk songs". Composers write them. However, when certain songs are sung by the public for a long time, often with gradual alterations, until the composers have been forgotten, they become "Folk Songs"! I can cite you many examples of melodies that are referred to in published books as "Traditional" merely because the editors or compilers did not know the name of their composer. I must confess that for a long time I thought that the well-known melody of "Shalom Aleichem" was an ancient traditional or folk tune. When I discovered that it was composed by Israel Goldfarb, I wrote to him to inquire about it. He was gracious enough to answer me at length, recalling exactly when and where he wrote this melody. Our beloved colleague, Hazzan Moshe Nathanson, is another example of the ironic lot of the successful song writer. Many of his melodies are described in various publications as either "traditional" or "folk song". In the new and much acclaimed Reform Haggadah, there is a music section which includes his famous Birkat Hamazon, and while credit is given to the Cantors Assembly as the original publisher of this tune, the melody itself is described as "traditional". I did, to my delight, discover in "Zamru Lo", Vol. III the names of the composers of several melodies which I had regarded previously as "traditional." I wish that someone would undertake the project of tracing the origin of many of the beloved anonymous melodies, find and establish their composer, or at least pin-point their geographic origin and age.

Allow me again to use this once-in-a-year occasion when so many practicing hazzanim are gathered together as a forum for a musical experiment which I hope you will find interesting and, hopefully, will prove the point I tried to make earlier. I will chant for you a number of brief phrases from chants that are included in Vol. III and are

commonly considered as "traditional." After I have chanted each phrase, I will ask you to raise your hand if you, too, use that chant regularly in your congregation and if you, too, regard it as "traditional." If you happen to know the composer of any of these chants, please state it. (Hazzan Spiro chants the following phrases.)

WHICH OF THESE MELODIES DO YOU CONSIDER "TRADITIONAL"?

① Sim - chah l'-ar-tse - chah v'- sa - son l'- i - re - chah...

② B'-rosh ha-sha-nah yi-ka-te - vun, uv'- yom tsom kip-pur ye-cha-te - mun.

③ Me - lech al kol ha - a - rets m'- ka - desh Yis - ra - el; Me-lech al kol ha -  
a - retz m'- ka - desh Yis - ra - el...

④ Ah..... Ah Ah..... Ah..... Ah..... Ah Ah..... *ALLEGRO..*

⑤ A-re-shet s'-fa-te-mu ye-e- rav l'-fa-ne - cha El ram v' - ni - sa.....

⑥ V'- al ku - lam E - lo - ha s'- li - - chot s'- lach la - nu m'-  
chal la - nu ka - - - per la - nu...

⑦ E-lo- hey-nu ve-lo-hey a-vo-tey-nu, s'-lach la-nu m'-chal la-nu ka-per la - - - nu

(The approximate results of the experiment were as follows: Chant #1 - 80% of those present at the session regarded it as "Traditional": Chant #2 - 50%: Chant #3 - 90%; Chant #4 - 5%; Chant #5 - 70%: Chant #6 which according to Vol. III is by Lewandowski - 100%: Chant #7 which according to Vol. III is by J. Beimel - 90%.)

Volume III of "Zamru Lo" has been in preparation for a long time. (Several of the chants were submitted more than 10 years ago!) In the meantime, many new ideas have been developed and new studies have been made to up-date the various services, to clarify and to correct commonly accepted phrasing errors in the Sidur and Machzor. An event of major importance has been the recent publication of the new High Holy Days Machzor by the Rabbinical Assembly (edited by Rabbi Jules Harlow). The Cantors Assembly has been involved in the preparation of this Machzor from its very inception and has enthusiastically endorsed it. It is a magnificent volume with many new and exciting ideas that make it suitable for the contemporary worshipper and at the same time preserves the essence of our ancient liturgical traditions and concepts. Unfortunately, "Zamru Lo" Vol. III does not reflect this new Machzor at all. One of the most stirring new ideas included in Harlow's new Machzor is a special Martyrology Kaddish that incorporates in it the names of all of the places where major Jewish tragedies have occurred. I am calling your attention to this particular Kaddish because I have come across an excellent musical arrangement of it by Hazzan Jacob Barkin based on the melody of "Ani Ma'amin." I used it in my synagogue last year and the congregation was deeply moved. I wish it could be made available to our entire membership.

I hasten to add that my last remarks were not meant as criticism. I fully realize that the innovations of Harlow's recently published Machzor could not be included in "Zamru Lo", Vol. III because of the intricate technical problems involved in preparing a manuscript of such complexity for print. I would urge the Cantors Assembly to consider publishing an additional small volume devoted in its entirety to the new ideas contained in the new Machzor as a companion to Vol. III.

One final comment: "Zamru Lo", Vol. III contains three selections that can be sung both in Hebrew or in English as well as alternately. The latter can be an effective device.



I, for one, wish that future editions of Vol. III would include more English chants. The new Machzor could serve as a rich source for such chants.

Just as I have started by quoting a section from the Foreword to Vol. III of "Zamru Lo", so do I want to conclude with the last part of that same Foreword"

"Few of our dreams ever come true in full measure and it is, therefore, heartening that Hazzan Moshe Nathanson has been granted the years and energy to see his dream, and our dream, fulfilled. This third volume of "Zamru Lo" culminates two decades of devoted work in behalf of improving the American synagogue service. Not only hazzanim, but Jews the world over are indebted to him for what he has accomplished.

"May the Almighty bless him together with his dear wife and all his loved ones so he may continue to be a creative and energizing force in the ranks of hazzanim and lovers of Jewish liturgical music for many years to come."

To this, I am sure, all of us join in a resounding:  
**Amen**

Workshop B:  
"A Natural Approach to Vocal Technique"  
Hazzan Gregor Shelkan

Chairman: Hazzan Michal Hammerman

Hazzan Shelkan:

### The Human Voice

Every person has a voice of some kind, good or bad, strong or weak, of wide range or of narrow, true or false, but something that can be called a voice. Study develops the voice by not only augmenting its volume, but also by improving its quality, as well as by extending its compass in one direction or the other.

We know that to learn any subject it is not enough to read lines of instruction once through only. We must ponder them over again and again. The voice requires just as much study as any other instrument, so one must always continue to study in order to improve his instrument. Singing is an art and one of the most difficult of the arts to master. Anyone who attempts to learn it must be prepared to give all of his devotion and regular work to this accomplishment.

Remember that the human voice is the most delicate of all instruments, susceptible to a greater variety of influences than any other. The singer has to combine in himself the instrument and the performer. He must realize that his is a living instrument and he must exercise over himself all possible care. He has to learn not only how to sing, but how to be fit and to remain fit for singing. He, more than any other musical artist, will find that he is affected by moral as well as physical and mental conditions, and he must face this fact!

The student must be prepared to exercise a good deal of self-denial, to put aside all notions of self-merit for a long time to come, and to be humble and ready to take a hint from any source. Whatever merits he may have at the beginning are certainly not due to his own skill. They are simple natural gifts. Let him not waste time in admiring what he is, or has done, but let him save all his energy for what he may yet be and what he has yet to accomplish.

The foundation of all good singing, and for that matter, all good speaking, is breathing. There is a keen awareness in our Scriptures and in the writings of our Rabbis of the supreme importance of the voice as either the literal or the figurative instrument by which man speaks to God, and God speaks to man. Even when the actual means of communication is not vocal, its most useful metaphoric representation is in vocal terms. It is small wonder then that our Torah and our Rabbinic commentaries frequently allude to breathing, speaking, and singing. Let us look at some examples.

In Genesis 2:7, we find: "Vayyitzer haShem Elokim et ha-adam afar min haadamah, vayifach b'apar nishmat chayim."

"Then the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

The Rabbis point to the fact that in this verse, the word for "formed", vayyitzer is written with two yods, whereas in Genesis 2:19, when relating to the creation of animals, it is va'yitzer, with only one yod. Man alone, they declare, is endowed with both a Yetzer tov, a good inclination, and a Yetzer ra, an evil inclination, whereas animals have no moral discrimination or moral conflict. Another explanation is, man alone is a citizen of two worlds: he is both of earth and of heaven. The phrase, "a living soul", is rendered by the Targum as "a speaking spirit", a personality endowed with the faculties of thinking and expressing his thoughts in speech.

In Genesis 3:8, we find "And they heard the voice of the Lord God walking in the garden toward the cool of the day: . . ."

And again in Genesis 3:10 "And he said, 'I heard Thy voice in the garden, . . .'".

We believe that every voice is, by nature, born a good voice, and if you are lucky to be born with singing cords connected with a musical ear, then it is definitely a good voice. Most voices get spoiled later, particularly in the public schools, where children learn by imitating the wrong people and often in the wrong register. The greatest influence on the voice and its inflections is certainly the home. If a child is blessed with parents with free beautiful talking voices, then definitely the

child will copy their example. For example, let's take the Kennedys. If you listen to one, you know them all. This follows with any family, and this is the way a child learns how to speak his native tongue.

The human voice is the only instrument with an articulator, and here is where the difficulty in singing begins. When you don't know the proper pronunciation of the language in which you are singing, you cannot achieve an open throat easily.

At this lecture it is not my purpose to explain scientifically how every organ connected to the human voice operates. I will simply share with you some thoughts on the subject of the human voice.

What sets the vocal cords in motion? The air. Let's go back again for a little while to the Talmud and the Psalms, to see what they say about breathing, speaking, singing.

"My God, the soul which thou hast placed within me is pure. Thou hast created it; thou has formed it: thou hast breathed it into me." (Berakhot 60b)

"By the word of the Lord were the heavens made, And all the host of them by His command." (Psalm 33)

Even the creation of the world and of living souls, was brought about by the act of speech.

"I will bless the Lord at all times  
His praise shall continually be on my lips." (Psalm 34)

One of the main functions of breath and the voice is in the praise of God. Further in this Psalm, we find

"Who is the man that loves life,  
And desires long life, filled with joy?  
Then keep your tongue from evil,  
And your lips from speaking guile."

Here is a clear warning that the power of speech is so great as to be capable of bringing about evil. Hence, we must practice stringent control over this power.

"Serve the Lord with gladness  
Come before His presence with singing." (Psalm 100)

Here again, is a command to praise the Lord with the power of breath and song. The association of gladness with singing is noteworthy.

"Hallelujah. Praise the Lord, O my soul.  
I will praise the Lord as long as I live;  
I will sing praises unto my God while yet  
I have breath."  
(Psalm 146)

Our voices should always be raised in praise of the Lord, even to our last breath.

"Let everything that has breath praise the Lord." (Psalm 150)

"The breath of every living thing shall bless Thy  
Name."  
(Siddur, Shaharit)

The recurrent theme in the Psalms is a recurrent one in the rest of the liturgy. Later, in this same section of the liturgy, we find

"Therefore, the links which Thou has fashioned for us, and the soul which Thou hast breathed into us, and the tongue which Thou has set in our mouths, lo, they shall thank, bless, exalt, and revere Thee."

At the conclusion of each recitation of the Amidah, we again ask for the strength to control the power of our speech for promulgating evil, and that the breath and speech emanating from our mouths be acceptable to God.

"O Lord, guard my tongue from evil and my lips from speaking guile, ...!"

"May the words of my mouth and the meditation of my heart be acceptable unto Thee, O Lord, My Rock and My Redeemer."

These are but a few samples from our Talmud, the Psalms, and our liturgy of the vitality and power ascribed to breathing, speaking, and to the voice.

The voice and how to use it is a subject which has troubled many minds, and no doubt this will continue. Therefore I can only give you general hints. All who use the voice constantly must learn to breathe and produce the voice. The natural tendency is to sing as we talk. Singing and speaking are produced by the same organs in the same body,

and are developed by the same training. In singing, the flow of tone is unbroken between the words, but in speaking, it is interrupted. In singing, tone is sustained and changed from one pitch to another. In speaking, tone is unsustained and not defined in pitch.

It has been said that speech differs from song as walking differs from dancing. As Dr. Morell Mackenzie says: "Singing is a help to good speaking. Singing is the expression of our emotion through the medium of tune and word, a prolongation of tuned speech."

"Well spoken is half sung" should be the motto inscribed on the four walls of every school of singing." (Hiller)

It is often forgotten, that the first contact of the newborn child with the universe is not with its mother's breast, but through its initial, engulfing breath. In the Latin tongue, breath is called Spiritus - and so the human spirit aspires to truth and beauty.

#### BREATHING

A good writer can say much in a few words, and in the same way a good singer requires little breath in order to sing a great deal. The management of the breath is to the singer what the use of the bow is to the violinist. It is proper to call breath the generator and supporter of tone - in speech and song.

The diaphragm is the muscle of partition between the cavity of the chest and the abdomen, and plays a great part in breathing, and we dare say is the most important part in singing. Most people are by nature shallow breathers. Ordinarily, in speaking we breathe with the upper part of the chest. In singing, however, we must breathe with the lower part of the lungs also, and retain the air by the diaphragm. As simple as this may appear, it is very difficult for the beginner to do it correctly. It has been said that breathing is singing. It is true that without proper controlled breathing the best singing tone cannot be produced, for tone is but vocalized breath. Hence, in the cultivation of the voice breathing is the function which must receive the most attention. The singer must be a professional breather. These breathing studies must be made constantly and with the greatest attention. Firmness of will can do everything. What the mind wants, the body must obey.

Singing is really brainwork. Through your brain you tell the larynx what you are going to do. That is the way you talk. Nothing pops out of your mouth without being premeditated in your mind.

The following passage is from Thomas Fillebrown's book "Resonance in Singing and Speaking"

What then does perfect control of the breath mean?

1. The ability to fill the lungs **to** their capacity either quickly or slowly.
2. The ability to breathe out as quickly or slowly as the occasion demands.
3. The ability to suspend inspiration, with the throat open, whether the lungs are full or not, and to resume the process at will without having lost any of the already inspired air.
4. The ability to exhale under the same restrictions.
5. The ability to sing and sustain the voice on ordinary breath.
6. The ability to breathe so that the fullest inspiration brings no fatigue.
7. The ability to so economize the breath that the reserve is never exhausted.
8. The ability to quietly breathe as often as text **and** phrase permit.
9. The ability to breathe so naturally and so unobtrusively that neither breath nor lack of breath is ever suggested to the listener - this is the very perfection of the art.

In conclusion I would like to reiterate that by nature we are all shallow breathers, and it is difficult to get into the proper habit of deep and silent breathing. But no human being is too old to learn the proper technique of breathing. Remember piano or forte, how much or how little, higher or lower - the secret of all this lies in the breathing. THE RIGHT WAY IS ALWAYS THE EASY WAY.

Remember one note - B - BE NATURAL.

The natura **way** is the right **way**, and the right way is always the easy way.

### THINGS TO REMEMBER

Make a friend of your breath.

Take it in by loosening the body.

Take it through nose and mouth, open only an eighth of an inch.

Enunciation is done with the tip of the tongue and the lips,  
not by the jaw.

The nearer to laughter, the nearer to song.

Address every word and every note to somebody, real or  
imaginary, or to a picture of the dog, but never sing  
to yourself.

Speak the words before singing them, as many times as is  
necessary to make them sound like your own spontaneous  
utterance, not something you have learned.

Then sing them at the same pace, and don't be content until  
the singing is as comfortable and as significant as  
the SPEECH.

The more joy there is in the act of song the better will be  
the breathing.

Singing is speech beautified.

More singing is done in private than in public.

**Some** have the imagination to practice as if there were an  
audience present.

A singer's breathing may be learned consciously until it  
becomes subconscious.

The human voice has always been pre-eminent among musical  
instruments. It has a set of resonating chambers which  
are variable in size and which can regulate their  
capacity to any form of expression.

It needs no fiddle case to travel in.

It goes through life with us wherever we go and it is the  
greatest gift of all, which we alone possess. It needs  
no proxy, but gives its message from man to man as it  
has given it throughout the ages in speech.



MONDAY EVENING, MAY 5, 1975

Convocation of the Jewish Theological Seminary of America

Rabbi David C. Kogen, Vice Chancellor, presiding

Rabbi Kogen:

Hazzan Shelkan, Hazzan Rosenbaum, Professor Weisgall, Dean Leifman, Hazzan Putterman, Hazzan Belfer, Hazzan Taube, Hazzan Wohlberg, Hazzan Mendelson, Hazzanim, My Colleagues and Dear Friends:

We are gathered here today in a formal Convocation of the Jewish Theological Seminary of America to demonstrate by word and deed the admiration, affection, respect and esteem in which we hold those distinguished members of the Cantors Assembly who have been recommended by the Faculty of the Cantors Institute-Seminary College of Jewish Music for designation as Honorary Fellows of the Cantors Institute. This distinction is the highest award that the Cantors Institute can bestow, and it is therefore only proper that the awards be conferred within the context of a special Convocation.

This Convocation is noteworthy for an additional reason, and it is one in which I take particular pride. The Cantors Institute-Seminary College of Jewish Music has been in existence for some twenty-three years now and has conferred these Honorary Fellowships on members of the Cantors Assembly during much of this period. However, today is really a special occasion. It is the first time that, in addition to those trained elsewhere, we are honoring two men who received their professional training at the Cantors Institute. I expect that today is merely the first of many such occasions and that in future years the ranks of Honorary Fellows of the Cantors Institute will be filled increasingly by graduates of the Cantors Institute.

That graduates of the Cantors Institute will now be represented among the Honorary Fellows is symbolic of the partnership between the Seminary and the Cantors Assembly in furthering the cause of Jewish music. Working together, we should be able to raise up future generations of hazzanim, knowledgeable in the ancient sources of our tradition, yet cognizant of new methods of teaching and new musical forms. All of this should have beneficial effects on the young people with whose training the hazzan is entrusted, and on the aesthetic quality of our synagogue

services. The Seminary is happy to be associated with the Cantors Assembly in these efforts. We look forward to even greater cooperation in the years ahead, for the benefit of our people and of Judaism.

Before turning to the introduction of the speaker of the evening, I want to say a special word of welcome to the Honorary Fellows of the Cantors Institute who received the award in past years and are participating in this Convocation today. I would also like to welcome the members of the Faculty of the Cantors Institute who are present here today. To all of you, I bring the greetings of the Chancellor of the Seminary, Dr. Gerson D. Cohen, and of the other members of the Faculty and Administration.

It is now my privilege to call on Professor Hugo Weisgall, Chairman of the Faculty of the Cantors Institute-Seminary College of Jewish Music, who will deliver the Convocation Address. If I were to list all of Professor Weisgall's credentials, I would use up all the time allotted to him and I am sure you would rather hear him speak. Suffice it to say, therefore, that Professor Weisgall received his early musical education at the Peabody Conservatory of Music in Baltimore and later studies conducting with Fritz Reiner, and composition with Rosario Scalero at the Curtis Institute in Philadelphia. He received his Ph. D. from the Johns Hopkins University.

Professor Weisgall's numerous prizes and awards include membership in Phi Beta Kappa, the receipt of three Guggenheim Fellowships and the conferral of the degree of Doctor of Music, Honoris Causa by the Peabody Institute. I am pleased to announce to this gathering that on May 21, Professor Weisgall will be inducted into membership in the highly prestigious National Institute of Arts and Letters.

Professor Weisgall is the son of Hazzan Abba Weisgall. Professor Weisgall is a distinguished composer who has taught at the Juilliard School of Music, and, in addition to his Chairmanship of the Faculty of the Cantors Institute, is Professor of Music at Queens College of the City University of New York.

Professor Weisgall will speak to us this evening on the topic, "Jewish Music - Achievements and Challenges."

(Ed. We regret that Professor Weisgall's address could not be made available to us for publication.)

Rabbi Kogen:

And now, it is with special pride that I announce that the Faculty of the Cantors Institute have this year recommended for appointment as Honorary Fellows of the Cantors Institute fifteen hazzanim, talented and devoted members of the Cantors Assembly of America, who have served the cantorate with great distinction.

I am going to ask Rabbi Morton Leifman, Dean of the Cantors Institute-Seminary College of Jewish Music and Professor Max Wohlberg to present the candidates for designation as Honorary Fellows. Rabbi Leifman and Professor Wohlberg...

Rabbi Morton Leifman:

Mr. Vice-Chancellor: It is our privilege to present to you these distinguished candidates for the award of Honorary Fellow of the Cantors Institute. We are going to call each man individually and ask him to come forward as we announce him and to remain here on the platform.

Hazzan Leon G. Bennett, Los Angeles, Calif.  
Hazzan Simon Bermanis, Southfield, Mich.  
Hazzan Charles Bloch, New York City  
Hazzan Samuel Gomberg, Baldwin Harbor, N. Y.  
Hazzan Herbert Harris, Farmingdale, N. Y.  
Hazzan Louis J. Herman, Cherry Hill, N. J.  
Hazzan Sidney Karpo, Philadelphia, Pa.  
Hazzan Murray Lind, Chicago, Ill.  
Hazzan Solomon Mendelson, Long Beach, N. Y.  
Hazzan Philip Moddel, Anaheim, Calif.  
Hazzan Andrew Salzer, Wilmington, Del.  
Hazzan Marvin Savitt, Westbury, N. Y.  
Hazzan Morris Semigran, Quincy, Mass.  
Hazzan Morton Shames, Springfield, Mass.  
Hazzan Maurice Weiss, Denver, Cal.

Rabbi Kogen:

Gentlemen: The Almighty has blessed you with great musical gifts which you have used as instruments for His service. As a result of your dedication, worship in the synagogue has been beautified and sanctified, and appreciation and knowledge of Jewish music among our people has been enhanced. Because of you, a great many men, women and children have been enabled to respond to the

beauty of the traditions of our ancestors. Your devotion to our faith has enabled you truly to fulfill the cantor's noble function as the "Sheliach Tzibur" of the congregation, before the Almighty.

In recognition of these contributions, it is therefore altogether appropriate that the Faculty of the Cantors Institute should have recommended, and the Board of Directors and the Board of Overseers of the Jewish Theological Seminary of America, should have unanimously approved, that you be admitted to the ranks of Honorary Fellows of the Cantors Institute, in testimony whereof, it is now my privilege to hand you these diplomas.

45

Hazzan Samuel Rosenbaum:

We have met to remember Sholom. To remember, to reminisce, to experience once more the essence that was Sholom Secunda. It is not a time of memorial: memorials are for those who leave no living token of their presence on earth. Rather is it a time to fan again the embers of our love for him, our delight with the eternal testament he left behind. And if a note of bittersweet sadness steals into our hearts, it is not so much for his sake that we are sad, but for ourselves. The death of Shalom Secunda diminishes us all and unites in sorrow all who believe in goodness and beauty.

I knew Sholom for altogether too short a time - forty years. What I remember most vividly about him is that during all those years he never seemed to grow older. He never lost his zest for life or for music -- the two were one and the same -- nor his capacity to feel and to respond, nor his unending compulsion to create.

Sholom was blessed with a gift for melody that was like a sun that knew no setting. He was an authentic master of Jewish folklore with a heart and an ear scrupulously in tune with the song of the Jew: a rare amalgam of talent, energy and song. His mastery of the techniques of the composer was complete and so much in control as to be an almost sub-conscious reflex.

It mattered little what one's musical preferences were. Secunda left his mark on all of them: theater, synagogue, oratorio, musical comedy, folk-song, art-song, opera, movies and Tin Pan Alley. His songs were as well known in Paris as they are in Tel Aviv: as familiar in Tokyo and Amsterdam as in New York. Over a long and busy lifetime, Secunda's career touched in some tangible fashion the lives of a wide array of hazzanim, actors, singers, writers, composers, poets, artists and musicians.

Throughout it all, Shalom was and remained to the end a Jewish composer. And he was proud of it. There is something in our psyche that produces musicians--composers, singers, instrumentalists--in great abundance. All too many of them spend their lives escaping from their Jewishness. Their search is for more universal recognition.

Not Shalom.

Nothing pleased him more than to be a Jewish composer. Another beloved Sholom, who knew and understood Jews once concluded, s'iz shver tzu zein a Yid. But it was not so for this Sholom. For him it was easy and natural.

Secunda's greatest and probably his most enduring achievements are those of the last two decades. Having abdicated, by choice, his position as king of the Yiddish musical theater, he was able to devote himself entirely to the music of the synagogue, his first love. He composed in those years, a host of new works. Synagogue music which was at once traditional, and at the same time melodic, contemporary and relevant. These years saw him emerge as a full-fledged master of the symphonic form as evidenced by the appearance of two major classical works, his oratorios, "If Not Higher" and "Vizkor: In Memory of the Six Million."

Here, one senses, Secunda was reborn. New, thoughtful, complex sonorities, half forgotten hymns and chants, almost remembered folksongs were woven into moving works by the sure hand of a master craftsman: expanding, developing new forms of musical expression from heretofore untapped resources.

In his late sixties, when most men begin to think of slowing down, he embarked on a new career as journalist, music critic and lecturer. Until his illness forced him to call a halt, he wrote several columns a week for the "Forward." His subjects were as wide as the world of music itself. His serialized autobiography ran for 82 weeks in that paper's Sunday magazine. He delivered hundreds of lectures all over the country on Jewish music and continued to conduct a synagogue choir until the year he died.

Now, this precious soul, this atom of wit and grace and melody, after a long, full life is gone. And it might seem that we have lost him forever. But it is not so. Sholom remains in our midst for he wove eternity into his days as he lived them.

For me, he will always be Sholom, the zestful, energetic, loving father-image with a full pack of melody that made real and palpable every sunlit memory of my Jewish roots. His songs are and will remain the honey and the tang of Jewish prayer, Jewish dreams and Jewish humanness, while at the same time universal in their appeal and relevance. People of all ages, all faiths, all nations, will always be touched by them because they bring to life that precious element that is the heritage of Adam in all man.

In my heart of hearts, I am convinced that if man is ever to fulfill the vision of the Prophet, he will first need to learn to hammer his strident voice into the mold of Sholom's gentle melodies: to laugh, to dance and to sing together, brother with trusting brother.

The long, exciting journey from Alexandria in the Ukraine is over: the traveler rests. Sholom is, as his name suggests - whole, complete and at peace. And our remembrance of him will never be merely a passing flutter of regret, but a flame with which we can illumine the dark places of our own lives.



TUESDAY MORNING, MAY 6, 1975

ANNUAL MEETING OF THE CANTORS ASSEMBLY

Chairman: Hazzan Gregor Shelkan,  
President, Cantors Assembly

Greetings to New Members

Hazzan Kurt Silbermann, Chairman, Standards and  
Qualifications Committee

It is my pleasure to greet and to welcome those hazzanim who have joined our ranks in the past year. As you will notice, we are welcoming a greater number of new members than at any time in the recent past.

Boachem L'shalom!

I would like to take the liberty of using the root letters of the word Shalom and try to give them a specific meaning for our purpose. Take the first letter, Shin, and let it stand for "Sh'levmut," wholesomeness and harmony. Become a part of us, and with it let us learn from you and your experience.

Let the Lamed stand for lev. Come with the proper feeling, the proper understanding and with the proper spirit.

And, finally, let the Mem be representative of Melachah. Become active in your Assembly work for it and for our calling. Not only will the Cantors Assembly gain by that, but you yourself will be strengthened by it.

I would ask the Assembly to rise now and welcome the following new members:

Moshe Bazian  
Andrew Beck  
Nissan Benyamini  
Thomas Berkson  
Hans Cohn  
Joseph Cooper  
Leo Fettman  
Mark Fishof  
Kalman Fliegelman  
Joseph Gale  
Ira Greenberg  
Irving Grossman

Joseph Guttman  
Ephraim Shapiro  
Shlomo Shuster  
Irving Sobel  
Robert Toren  
Hershel Weitz  
Herbert Zaiman

Let us recite with them and for them the Shehecheyanu  
together.

## REPORT OF CHICAGO REGION

This year saw a continuation of the high level of cultural programming which this region has established for itself. Although attendance at all meetings was not always at the level desired, those who did attend regularly maintained a strong sense of professional and personal growth.

Among the events and highlights of the year were:

1. In August, a presentation to our colleague, Hazzan David Brandhandler, an Israeli Bond from the Cantors Assembly in appreciation for his magnificent work in preparing the Joshua Lind High Holy Day Service.
2. A discussion by Hazzan Moses J. Silverman on the works of Joshua Lind.
3. A very enlightening presentation of the music of Mario Castelnuovo Tedesco, presented by Mr. Burton Stalin, Director of Music of Anshe Emet Congregation.
4. An interesting discussion of the music of Hallel by Hazzan Reuven Frankel, based on a lecture in Hebrew by the late Hazzan Leibele Glanz. An English translation of the lecture was distributed to all the colleagues.

The cultural highlight of the year was our Spring Conference to which the region invited the well-known Canadian composer, Srul Irving Glick, who presented a most outstanding insight into his musical creativity, his intense Jewish commitment, his understanding of the heart of Jewish music, and his profound skill in liturgic, vocal and instrumental musical creations. Chairman for the conference was Hazzan Philip Marantz.

Our region is also proud of the fact that our Chairman, Allen Stearns, will be honored both by his congregation for 18 years of dedicated service and by the community in a special testimonial dinner for the Ari Crown Hebrew Academy. Abraham Lubin and Reuven Frankel were appointed co-chairmen to consider appropriate participation by the hazzanim of the region in honoring the Chairman at these occasions.

Our region and the Cantors Assembly were saddened at the sudden illness of our colleague Moses J. Silverman, but we rejoiced in his recovery and look forward to his continued recuperation.

1974-75 was both a satisfying professional and cultural year for the colleagues of the Chicago Region.

Respectfully submitted,

Reuven Frankel  
Secretary

### REPORT OF CONNECTICUT REGION

The Connecticut Region will have held three meetings by the conclusion of this season.

While the number of meetings is being held to a minimum, due to the heavy schedules of the men in our region, the attendance at these select meetings is consistently good. At all times, wives are urged to attend.

A most interesting program was presented at one of our meetings. Hazzan Charles Feld, although not a member of our organization, consented to discuss with our members the basic elements of a thesis for which he received a Masters Degree. The thesis dealt with the Hazzan as communicator in the synagogue.

As in the past, our region was duly represented on the Executive Board of the Connecticut Valley Region of the United Synagogue.

My sincerest thanks to Hazzan Irving Sobel for serving as Secretary-Treasurer of our region. Our congratulations to him for recently being voted in as a member of the Cantors Assembly.

Respectfully submitted,

Sidney G. Rabinowitz  
Chairman

### REPORT OF PHILADELPHIA REGION

In addition to many social and cultural activities, two fund-raising concerts were given, one at Temple Beth El, Cherry Hill, New Jersey, and the other at Temple Adath Israel, Merion, Pa. A total of \$4,200 was raised for the Cantors Assembly.

Respectfully submitted,

Marshall Wolkenstein  
Secretary

## REPORT OF THE METROPOLITAN REGION

The Metropolitan Region held as its first meeting, a social gathering for colleagues and their wives in December at Congregation Beth Shalom of Long Beach. Much thanks goes to our colleague Sol Mendelson and his lovely wife Emma for hosting us and arranging for our esteemed colleague, Max Wohlberg to address us. As a result of Hazzan Wohlberg's stimulating talk, it was felt that the region should sponsor a seminar with Hazzan Wohlberg.

On March 20th a Pesach seminar was conducted by Hazzan Wohlberg in Congregation Beth Shalom of Long Beach. This was arranged by Hazzan Ben Siegel in cooperation with Hazzan Mendelson and myself. This morning of study was informative and Hazzan Wohlberg distributed some music, appropriate for the ensuing holiday. Those who attended came away with more than additional music. Hazzan Wohlberg's love for teaching hazzanut manifested itself in us and we were truly inspired to learn. The attendance for this seminar was quite large and the region hopes to sponsor more study sessions and seminars in the future.

The Cantors Concert Ensemble held a successful Chanukah concert in the Utopia Jewish Center in Flushing. The state of the economy has hurt the ensemble this year as there has been a drastic drop in bookings as well as cancellations of concerts. We in the ensemble have continued to rehearse regularly. We have a concert in Lynbrook at the end of May.

The ensemble participated in a memorial for our dear colleague and stalwart member, Sam Dubrow, who passed away last fall. The memorial was made by Temple Beth El of Cedarhurst, where Sam served for nearly two decades until his death.

The attendance at our meetings this year has been very good, thus showing a willingness on the part of our members to participate in our activities and join together for knowledge and friendship.

Respectfully submitted,

Stuart M. Kanas  
Chairman

### REPORT OF NEW ENGLAND REGION

The New England Region has enjoyed another active and productive year. Its members are deeply devoted and consecrated to the ideals of the Cantors Assembly.

Meetings are held once a month from September through June. First, there is a business meeting, dealing with both local and national matters. This is always followed by a lecture on some aspect of Jewish liturgical music.

We are especially proud of three of our members - Hazzan Gregor Shelkan, who has been national President of the Cantors Assembly for the past two years: Hazzan Michal Hammerman, incoming President; and Hazzan Ivan Perlman, Treasurer for the coming year.

Morton Shanok held a concert in his synagogue (Congregation Beth El in Swampscott) on January 26. Participating with him was Baruch Greisdorf. They raised a total of \$1,150 for the Cantors Assembly. Another fund-raising concert is planned for June 8 in Fall River, Mass. This will be presented by Hazzanim Ivan Perlman, Israel Barzak and Michal Hammerman.

We look forward to seeing all of our colleagues again at what promises to be another outstanding convention.

Respectfully submitted,

David Axelrad  
Co-Chairman

## REPORT OF NEW JERSEY REGION

The New Jersey Region of the Cantors Assembly will soon conclude a very active and productive season.

Our group of 25 members met regularly at Temple Beth El of South Orange, New Jersey, both for discussion of topics of special interest to hazzanim and for rehearsals.

Our ensemble, under the direction of Hazzan Samuel Lavitsky, participated in three fund raising concerts **on** behalf of the Assembly. The concerts took place at the following synagogues: Congregation B'nai Israel in Toms River, organized by Hazzan Daniel Green and Temple Beth El in South Orange, organized by Hazzan Morris Levinson. Total net proceeds of these concerts was \$2,500.

In addition to the above three concerts, an additional one was given by the Dardashti Brothers (Farid, David and Hamid) at Temple Beth Ahm in Springfield, New Jersey, organized by Hazzan Farid Dardashti. The net proceeds of this concert was \$2,000, bringing the total amount raised by the region to \$4,500.

Several of our members, who will not be coming to the convention before Monday morning, have volunteered to participate at a J.N.F. function in Union, New Jersey on Sunday evening, May 4th in honor of Israel's 27th Anniversary.

We are planning an active program for next season. A concert is already planned for January 21, 1976 at Temple Beth Ahm in Springfield, and more dates will be forthcoming.

We will have elections for new officers sometime in **May**. At present the officers are:

Farid Dardashti:	Chairman
David Lefkowitz:	Vice Chairman
Kurt Silberman:	Treasurer
Albert Mulgay:	Corresponding Secretary
Daniel Green:	Recording Secretary

Respectfully submitted,

Farid Dardashti  
Chairman

## REPORT OF SOUTHEAST REGION

We, of the Southeast Region, are proud to report to our colleagues of the Assembly that we are in the process of completing a season that was most successful in many areas.

We had three cultural meetings during which local colleagues presented papers and demonstrations of musical and hazzanic materials that were most beneficial to those in attendance.

We became involved in preparation for our Annual concert, which took place on March 30, 1975, to a packed house in the Miami Beach Auditorium. A financial report will be presented during the convention.

We are continuing in our efforts to add qualified cantors to our membership, and to elevate the standards of hazzanim and hazzanut in our area.

Our loyalty to the national group is unfaltering, and we are striving to educate our colleagues in the importance of a strong national organization.

We look forward to a fruitful and harmonious season during the coming year.

Respectfully submitted,

Saul Breeh  
Chairman



## REPORT OF THE TRI-STATE REGION

The members of the Tri-State Region send their warmest greetings to the entire convention body of the Cantors Assembly.

Two days of meetings, discussions, concerts and workshops on "SELDOM HEARD MELODIES OF THE SYNAGOGUE", were held on Monday and Tuesday, November 25, 26, 1974 at both Temple on the Heights and Park Synagogue.

Mr. Michael Isaacson demonstrated various kinds of musical forms for enhancing the Sabbath Service. we were invited to join the daily minyan at the Temple on the Heights that evening. A special thanks must go to our revered colleague Hazzan Saul Meisels for his superb help in planning this exciting session. Our gratitude also goes to Hazzan Elliot Portner in whose Temple we continued the following day. It would be unfair if I did not mention Hazzan Louis Klein who helped us plan some of our sessions. The highlight of the evening was the "CONCERT WORKSHOP". Very meaningful discussion followed each selection.

We were most honored to have the President of the Cantors Assembly, Hazzan Gregor Shelkan with us. He presented a most delightful and educational session on the topic "THE CORRECT USE OF THE VOICE". His expertise was clearly seen by all privileged to be present.

Our men felt that, Hazzan Shelkan did such an outstanding and a most valuable job for all Hazzanim, that we have urged the convention to make his presentation part of our convention workshops.

A business meeting followed at which time discussion followed as to the possibility of periodic change of convention sites. It was pointed out that other facilities did not have the opportunities needed, and that the cost for each man, choirs, soloists, etc., would be prohibitive.

We congratulated our colleague Hazzan Jacob Sonenklar upon his celebration of his 80th birthday at his Synagogue, Congregation Shaarey Zedek. Letters of protest were sent and read with regard to the matter of Staff General Brown. This was done in the name of the Tri-State Region. The letters were sent to President Gerald Ford, and to Dr. Henry Kissinger, Secretary of State.

Our Spring meeting is scheduled in Detroit on April 7, 1975.

Respectfully submitted,

Bruce Wetzler  
Chairman

## REPORT OF THE EXECUTIVE VICE PRESIDENT

Hazzan Samuel Rosenbaum:

Ladies, Colleagues and Friends:

In a television interview shortly before his death, the late Abraham Joshua Heschel had this to say:

"A person who has no problems is an idiot, because a man has problems. And the more complicated his life, the richer he is, the more involved his daily activities, the deeper are his problems. I am not against pleasure but the greatness of life is the experience of facing a challenge... Wrestling is the issue. Facing the challenge is the issue."

By this definition, hazzanim must live very complicated lives and many must even be rich for we have no lack of problems. It is answers we lack.

It seems to me that we are in a reverse position to that of the Yeshiva Boch'r who turned to his study-partner one morning and said, "Ask me a question! Have I got a wonderful answer."

In our case, the answers are few and the questions are many. So it seems to me that once a year, when so many of us are gathered in one place at one time that we should confront some of the most vexing, the most serious of our problems together.

And if we fail to find an answer to every question in the time at our disposal, we will, at the very least, know that we have looked at our problems with an objectivity and perspective which can only be achieved when brothers, colleagues, reason together.

Let me try, then, to lay them on the table; to slit open for all to see, the terrible serpents that haunt our daily lives, examine them in the full light of day in the hope that the exercise will prove mutually beneficial.

I.

The most serious and by far the overriding problem which we face is the economy, a factor almost entirely beyond our control. I need not tell you what inflation, unemployment, and recession have done to our personal lives. While

congregations did not begin to feel the full effect of the depressed economy as early as did industry or business, there is no doubt that it has now caught up with us with a bang, nor that it will remain a factor in our lives even after things get better, as Washington constantly promises they will. And what is worse, the effects which this financial havoc may have on synagogue life may very well linger beyond the actual duration of the recession and become a pattern of normality which it will take years to change.

Salary increases based on merit are almost unheard of. Adjustments to meet the cost of living are difficult, if not impossible to negotiate. The smaller, newer suburban congregations as well as the established urban congregations are faced with the very real possibility of closing down, or at the very least, with a merger with another congregation. In either case, it means the loss of one or two hazzanic positions.

In more economically viable congregations, many colleagues face, or have already experienced some cut in funds normally budgeted for the choir, the purchase of music, for the production and presentation of concerts, recitals and other public events. In most congregations, even in many of the more affluent ones, the appearance of the the professional choir - if there is one at all - is limited to the High Holidays. In others, the paid conductors of volunteer choirs have been dismissed and their tasks assigned to the hazzanim.

It is not unusual to hear again, after a lapse of 15 or 20 years, requests for hazzanim to assume regular teaching responsibilities in the religious school. The Joint Placement Commission reports with increasing frequency the rise in requests for cantor/teachers, cantor/principals, cantor/baalei keriah. A number of colleagues report that they have been told that they would **no** longer receive their traditional allowance for Convention expenses. A number of congregations are now planning to reduce a traditionally full-time hazzanic post to part-time.

Even more pernicious than the actual shortage of funds is the atmosphere of doom and panic, wittingly or unwittingly created by synagogue leaders who see an opportunity in this time of general economic disarray to trim synagogue budgets even though the financial condition of the congregation may not demand it.

These are only some of the effects produced by the faltering economy and which have already touched a statistically small, but growing number of our members.

II.

Let us turn now to a more specifically professional area.

What is happening to the traditional role of the hazzan?

We are a group of professionals whose sacred responsibility it is to help man to deal with his humanity, to guide man in his relationships with fellow man and with God. We seem to be entrepreneurs in a world that is not interested in our product. All observers agree that this generation of Jews has ~~made~~ a giant break with halacha, with tradition, with observances, with God and with fellow man.

It is not that Jews are deserting Judaism to convert to another religion. It is, rather, a time of complete faithlessness, a time when most men believe that there is nothing worth believing in.

Most of you can supply the evidence as well as I can:

Empty pews in synagogues on all but two or three days a year, falling registrations in religious schools, rampant Jewish illiteracy and a general reduction of the status of the synagogue and what it stands for in the community, and in the process relegating the synagogue to the bottom of the list of Jewish priorities.

Many of our colleagues daven before congregations not of families, or of adults, or of a broad cross-section of adults and children but congregations composed of more than 90% children with a sprinkling of a few golden-agers.

In our mutual frustration and in an attempt to revive interest and attendance at services, rabbis and hazzanim reach blindly for panaceas as a starving man reaches for crumbs of food. And so there is the mad rush to music with a hand-clapping beat, to creative services (for those of you not familiar with this phenomenon, young people with almost no knowledge of Judaism or the prayer service are asked to "create" a meaningful service through which they can express their Jewishness. It is a hopeless task since

only One Power can create "yesh me-ayin" something out of nothing.) Over all there is the indiscriminate obscience to the lowest common denominator to "giving them what they want" and to the naive belief that unprepared, uninspired young people - because they have been able to pinpoint some of the shortcomings of the older generation, automatically know how to correct them.

A wave of vulgarity has spread over Jewish life which threatens to eradicate its relevance, its elegance and its wisdom. Saddest of all is that it is often inspired, perpetuated and in a sense sanctified by synagogue leadership in the name of keeping up with the times.

How does the hazzan react to the situation in which he finds himself? Can he be expected to hold back the waters which threaten to engulf us?

III.

What is happening to the synagogue itself?

Most hazzanim that I know tend to be traditionally oriented. Many of our colleagues lead pious, observant lives. Very few, if any, are radical anti-traditionalists and so it must pain them more than we can describe to see the passing of what they have come to know as "Tradition" from synagogue life.

In the last two years the feminist movement has made giant strides in bringing its message before the American Jewish public. In some congregations, the role of the woman has been raised to equal status with that of the man, others are beginning to move in that direction, perhaps a bit less precipitously but just as surely.

The sad thing about this is not that women are winning the recognition which many believe is due them and which will, in the course of time, evolve to their favor, but that the motivation of a good number of synagogue leaders who are always ready to try something new is based not on theological principles, halacha or on intensive soul searching, nor does it grow solely out of sympathy for women's rights, which we must agree have been too long neglected. But for much more crass and cynical reasons, to fill empty pews, to curry favor, and be "with it" regardless of how this questionable goal is realized and at what cost.

We have seen, over the last years, the gradual secularization of the synagogue. Even when people come to services it is not out of a sense of faith or dedication, or piety or because they feel they need to pray but to socialize or to meet a social obligation. As a matter of fact, many congregants today are illiterates in Judaism although they may very well command a superior secular education.

The mobility of the American Jewish community is too well known to need documentation here. American Jews **have** moved, in this generation, from the business arena to the professional. They are not only doctors and lawyers but engineers, social workers, management personnel, scientists, administrators, etc. and they move wherever the jobs are. It is therefore not impossible that some families may join four or five different congregations in the course of their family's life-time. Roots cannot be set down under such conditions, and without roots, loyalty to the synagogue is marginal and temporary.

Except for the Orthodox who have managed to maintain their loyalty and solidarity, Jews have become less and less ideological. In the eyes of the average Jew there is almost no difference in belonging to a Reform or Conservative synagogue. Membership is often dictated by geography, social status or convenience.

Once again the synagogue is becoming polarized in its membership or at least in those **who** participate in its activities. Active congregants are either the retired or the young. The large middle-age group supports the synagogue financially but for the most part stays away except when they cannot avoid it. The level of achievement in our religious schools continues to be considerably less than what we expect it should be as is the participation and interest of the children who do come.

#### IV.

How goes it with rabbi/cantor relationships?

For the most part less well than we would like it to be and the relationship grows more abrasive the more difficult the economic position of the congregation. We see two nervous, unsure professionals each fearful for his livelihood, his position, his status.

The rift most often shows up in the attempts of synagogue leadership to bolster synagogue attendance. Rightly or wrongly that statistic is often used as a yardstick of the rabbi's effectiveness as a spiritual leader. Does he pack them in? When he doesn't, the lay leaders begin to make unpleasant noises and moves in the rabbi's direction. The rabbi, in his frustration, begins to grasp at straws, to look for ideas, activities, attractions that will bring in the people.

There follow then attempts to make changes in the liturgy, a euphemism for pruning the prayers and revising the music: replacing the traditional Hebrew texts with "contemporary" readings and traditional hazzanut with a continuous community-sing. And if the music does not set toes tapping and hands clapping it is judged inadequate or old fashioned, usually by the rabbi, who has by now assumed the role of arbiter of the congregation's musical taste.

If the hazzan objects or rebels, tempers and temperaments flare and rabbi and hazzan are headed for imminent separation.

I must caution you that this attitude is not widespread, but it has shown up more frequently in our ranks during this last year than in all the ten years which came before. Such disputes are no longer isolated, unfortunate incidents, but could be part of an emerging pattern.

V.

What is happening with synagogue music?

A number of factors have combined to bring the level of music heard in the synagogue today down almost to what it was before the renaissance of Jewish music which we all experienced after World War II. Very few young American composers with any knowledge of Jewish music or synagogue modes or traditions have come up to take the place of the Zilberts, the Helfmans, the Binders, the Secundas and the many others whose music somehow conveyed to us and to congregations of the past, the authentic sound of the synagogue.

Oh, there are many talented young American composers of Jewish birth. Few of them are attracted to the synagogue,

few of them are competent to write for the synagogue and few of those who could become competent are encouraged to create for the synagogue.

At the moment, the plague of rock services seems to have abated. In its place has come the hand-clapping pseudo-hassidic liedlach-with-a-beat, or music with obvious Israeli-Arabic folk influence or the mathematical experimental, well intentioned but soul-less music of the far out contemporary composer.

## VI.

So much for the situation seen dimly through dark glasses. Is there hope, is there a future, is there a plan?

I am not certain that we will all agree that the answer to all three questions is Yes. But I think that if we could set aside our own prejudices and our own problems for a moment, and try to look at the situation with the objectivity of a historian or social scientist or journalist, that is with perspective born out of an honesty, of facts as opposed to myths, of knowledge as opposed to heresay, we could not help but to answer with a loud and clear Yes.

Is there hope?

As faithful, believing Jews we must never give up hope. As Jews who have seen with our own eyes the destruction of 6,000,000 of our brothers, and in the same generation, the revival of an independent Jewish state, we dare not say that there is not hope.

In spite of everything we are still living in the freest, the richest, the strongest Jewish community in all history. In spite of the state of the economy, the sale of Israel Bonds and contributions to the United Jewish Appeal have not only failed to decline but have risen as much as 20% over previous years.

In spite of the apparent distaste for the synagogue on the part of our young people, survey after survey shows that insofar as Jewish identity is concerned, young people are still professing their Jewishness and proud of their Jewishness. This, notwithstanding the high rates of inter-marriage and their lack of concern for halacha. They are identifying, but not participating.

How can we help to reach them?



Insofar as the education of our young is concerned, while it is not what we should like it to be, we have only to think back to the conditions under which Jewish children were taught in the last two generations. We have only to probe just a little, the Jewish illiteracy of those generations, now grown to parenthood and grandparenthood, to come to the realization that if the education of today's Jewish children has not improved it certainly has not deteriorated below that of their parents.

Yet, the level of achievement is far below what we should like it to be. What can we do to improve it?

While it may be somewhat ego-deflating to conduct a Sabbath service where the worshippers are overwhelmingly below the age of Bar Mitzvah, it should be of some comfort that they are present, that they are participating.

How can we make that service relevant, authentic and memorable for them?

The economy, like all life, is cyclical. Sooner or later it will correct itself. This country is too rich, there is too much invested in it, in blood and treasure, for us to be the first generation to mark the decline of the United States.

How do we function while the crisis remains?

There is an Israel and there will remain an Israel. A kilometer smaller or a kilometer larger, there will be an Israel. That there is a world-wide bond which ties almost every Jewish heart to Jerusalem no one can deny. So long as that bond remains, there is at least one artery to feed our remembrance that we are Jews.

It is true that professional schools live in a world all their own. Neither the rabbinical school or Cantors Institute curricula are fully preparing their students for the new conditions under which their graduates will function. But we shall continue to prod and I'm sure the Rabbinical Assembly will continue to prod to see to it that the curricula of both schools provide adequate and relevant training for the future leaders of American Jewish life as it exists today and as it will exist in the coming generation.

Whereas only a few years ago the collegiate years were called "wasteland of Jewish education" years in which Jewish college students abandoned every vestage of relationship with their faith and their past, those years have become today for many, years of productive study and achievement. Dozens of departments of Judaic studies flourish in colleges and universities across the country. Mature, sophisticated and involved young people are registered to overflowing in courses of Judaic studies, which range from simple training in reading Hebrew to Talmudic study, through Jewish philosophy and theology. Jewish studies on the campus have broadened the horizons of Jewish education for many young people who might otherwise never again had contact with a Jewish word or thought between the time they became Bar Mitzvah and their marriage ceremony.

What does this signify for the synagogue?

Is there a future? Yes, there is a future for Judaism and for the synagogue. The problem with us is that we would like to see the future in our own image, but this was never so. Are we the same Jews that our fathers were? Or our grandfathers? Can we honestly expect that our children will be the same kind of Jews that we are?

Is not the strength of Judaism its ability to meet life as it is? To avoid the ivory tower, the hermit ideal and to challenge life on its own terms?

Professor Saul Lieberman in his preface to "Greek In Jewish Palestine" writes: "In the "Talmud of Caesaria" the object is to prove that the tractate "Nezikin" constitutes the oldest portion of the Palestinian Talmud and that it was redacted in Caesaria Maritima. Hence it should be studied in the light of the conditions which prevailed in the Hellenistic city of that time." Jewish life cannot help but be affected by the factors which influence general life styles and general religious life. As the Talmud is to be studied "in the light of conditions which prevailed" certainly Jewish religious life in America today must be studied in the light of the conditions which prevail in American society at this time.

The older we are, the more difficult for us to accept the concept of change. But change will not wait upon us, it will come from the people as has all Jewish tradition and growth. It will be up to us to guide that change, to refine it, and to find new ways of expressing old truths in the light of that change.

Is there a plan?

It is this, the planning for the future, that I have urged in every report I have given you over the 15 years which it has been my honor to serve as your Executive Vice President. There can be a plan, there should be a plan. Planning for the future of the synagogue, like all things in Jewish life, must come from the hearts of amcha, from the hearts and the minds of the men who serve in the field and who have intimate daily contact with the congregations which constitute Conservative Judaism.

Over the past years we have been preoccupied with fighting legal battles, developing inter-movement relationships, raising the standards and conditions under which hazzanim function and we have put planning almost at the bottom of our list. It is time for planning. It is time to look unflinchingly at the future to accept the future because it will surely come.

We have come to a time of turning. Every human being, certainly every artist, sacred or secular, needs to take the time to view his situation in terms of where he has been, where he is now and where he must go. Advice which was already propounded centuries ago by Akivyah ben Mahalalel. We must abandon the idea that any one time or place can encapsulate tradition, that only the past is worthwhile or that only the new and original are worthwhile or that it is necessary to divorce ourselves from either the past or the future. As I see my own life, my own sense of values, my approach to all I do as a Jew, I sense that I can be fulfilled only by reinforcing ever stronger contact with the tradition and dreams of our past, blending them with my needs for the present and hopefully, in the process, I will emerge as a potent spiritual force with reactivated powers of thought and energy for the future.

We dare not deny either the past or the potential of the future. I am only convinced that one cannot successfully exist without the other.

It is our job-rabbis, hazzanim, educators, together with whatever groups of understanding and sympathetic laymen we can muster, to help build a new generation that will bear the unmistakable, authentic stamp of Judaism, no matter what its outer coloration or form.

This is the real task facing Jewish leadership. To be constantly on guard that the community is built on the eternal traditions and values of our faith, and not on the fleeting and the trivial. To point out at all times what is genuine and what is false, what is good and what is not, whether it be popular or not. To perform the functions of the Kohanim of old as envisioned by Ezekiel:

"V'et ami yoru ben kodesh l'hol, uven tameh litahar yodium."

As we go about our tasks in our communities we must gather the courage to lead. We must show the way to a positive and meaningful Jewish life in America.

The quality of that life will depend in great measure on the level of the future community's intellectual and religious leaders and on their ability to transmit, to inspire, to elevate Jewish living to new heights of spiritual and moral commitment.

When Moses and the children of Israel stood with their backs to the sea, terrified by the approaching Egyptians they cried out to God. And He said to Moses: "Why do you cry out to me? Tell the Israelites to go forward."

There are times when we, too, feel that we stand between the foe and the sea, that we are about to be overtaken by some terrible disaster. But we have no choice. It will do little good to indulge in self-pity or self-abasement. As hazzanim we are committed to assuring a future for our people. Let us go forward, in full confidence that the Shomer Yisrael, who neither slumbers nor sleeps, will not abandon us.

## REPORT OF THE NOMINATIONS COMMITTEE

The Chairman of the Nominations Committee, William Belskin-Ginsburg, presented the following slate of Officers and members of the Executive Council. No other nominations having been presented, the entire slate was elected unanimously.

President: Michal Hammerman  
Vice President: Kurt Silbermann  
Secretary: Jacob Barkin  
Treasurer: Ivan E. Perlman  
Executive Vice President: Samuel Rosenbaum

The following were elected to three (3) year terms on the Executive Council:

Ben W. Belfer  
Alan Edwards  
Samuel Fordis  
Morton Kula  
Harold Lerner  
Morris Levinson  
Solomon Mendelson  
Benjamin Siegel  
Moshe Taube  
Harry Weinberg

For membership on the Executive Council for a one (1) year term (to fill unexpired term)

Edward Berman  
Bruce Wetzler

In addition to the Chairman, William Belskin-Ginsburg, the members of the Nominations Committee were:

David Brandhandler  
Mordecai Goldstein  
Morton Shanok  
Isaac Wall

CANTORS ASSEMBLY

presents

MUSIC OF THE YIDDISH THEATRE

A musical tribute on the occasion  
of its hundredth anniversary

Tuesday, May 6th at 3:00 P.M.

P R O G R A M

One Hundred Years Yiddish Theatre                      Miriam Kressyn

Maz'l    Ellstein-Picon  
Mayn Yiddishe Maydele                                      Secunda-Schorr  
Vu Zaynen Mayneh Zib'n Gute Yor?                      D. Meyerowitz  
Ikh Hob Dikh Tzufil Lib                                      Olshanetsky-Tauber  
Tif Vi Di Nakht    A. Ellstein  
                                 Seymour      Rechzeit

Rozhinkes Mit Mandl'n    A. Goldfaden  
Farges Mikh Nit    Ellstein-Jacobs  
                                 Bianca      Sauler

Glik    Olshanetsky-Mysell  
Ikh Zing    Ellstein-Picon  
                                 Gayna      Sauler

Dos Pintele Yid    Gilrod-Perlmutter-Wohl  
Vus Iz Geven, Iz Geven, Iz Nito                                      D. Meyerowitz  
Shayn Vi Do Livoneh    Rumshinsky-Tauber  
Bei Mir Bistu Shayn    Secunda-Jacobs  
                                 Saul      Meisels

Ven Dos Hartz Iz Yung (Duet)                                      Secunda-Jacobs

Ida Meisels - Rochelle Rothpearl  
Accompanists

TUESDAY EVENING, MAY 6, 1975

The President's Message  
Hazzan Gregor Shelkan

My dear colleagues, their dear wives, and the many guests assembled here, in the name of the Cantors Assembly I bid you all a warm and **most** cordial greeting.

Two years ago this month, emotions flooded my bloodstream as I rose before you, my balebatim, to deliver my inaugural remarks. Tonight, even on leaving office, I **seem to** be reacting in the same manner. Once again engulfed by a floodtide of memories, still nervous tension, and very grateful for the honor which you bestowed upon **me**. Yet tonight there is some small difference for in these past two years I have **come to** more fully understand the impact of the title, "President of the Cantors Assembly." There **is eimat** hatzibbur and yet there is gratitude, for you have done me great honor, and in some modest way, I hope I have lived up to your expectations.

Two years is a short **time**, but believe **me** -- for any president these days, they are long enough. Long enough to be frustrated by a steady stream of problems and critique. Long enough to encounter the disappointments of colleagues. Not long enough to share the nachas of others. Not nearly long enough to appreciate the abilities of an intimate circle of past presidents and an Executive Council whose loyalty and cooperation have been a constant joy. Long enough to realize how indebted we all have to be to Sam Rosenbaum, our valued Executive Vice President, for his capacities and dedicated service.

The work of the Assembly, now twenty-eight years young, is great. We are the largest organization of hazzanim in the world. And we are also the **most** productive. The talents of our membership are visible through the music we create and publish. And we have set a standard not only for the United States. Abroad, they also look to us. For the first **time**, one of our men will occupy a pulpit in Stockholm. We are gradually reversing a century-old trend that brought Europe's best to America. In the future, American born and trained cantors will bring the niggun of our tradition to other continents as well.

Our work, I fear, may make us, if not lazy, then sluggish. Sluggish about our real commitment. For when all is said and done, when we have entertained the ladies

of our Sisterhoods, when we have eaten our way through two tons of white-fish in the course of a career at Breakfasts with the men of our Brotherhoods, when we have led hundreds of B'nai and B'not Mitzvah through the troubled waters of the Mapah and Pashtah, when we have concertized and maybe tried our hand at Bingo and taxed our endurance to the breaking-point from morning 'til night -- we are often tired. And we have that right after all the demands on our time and energy.

But we remain essentially shlichev tzibbur. We represent something beyond all these chores. In the first recorded composition the biblical narrative has to offer, Moses leads Israel in the familiar passage, Zeh Evli veanvayhu.

This is my God and my function is to glorify him. Rashi reinforces with this postscript: "Asaper nivav veshivcho livay olam."

My task is to interpret God's glory to the world.

Yes, the daily papers contain these news dispatches of orphans and refugees and discontent and bitterness and a new surge of anti-semitism. But Hazzanut reflects another medium. Our vocation is to communicate to a bewildered generation a fragment of God's glory. We are troubled, but we refuse to despair. We are fatigued, but we are determined not to brood, but to help others sing. Our people are frequently disgusted, but they are also hungry for the refreshing niggun only we can bring to them.

And with all my complaints and yours, the rewards are also there. I stand here an ud mutzal me-esh, a remnant of the fires that raged in Europe thirty years ago. Who would have dreamed in the height of that grim experience that I could ever open my mouth to sing again, that I could become a citizen of this free land and enjoy the prestige of leadership in this esteemed group? But God has been good. And I have my reward. Thanks to you, to my daughters and to my wife, Birdie.

Israel, you remember is like the injured dove, one wing in flight, the other at rest. But the dove with that one wing will continue on its journey to a higher destiny. So, you and I look to the future, confident in the fact that wherever we go, the rewards, like the challenges await us.

"Chazak, chazak ve-ematz!"



The Cantors Assembly Fifteenth Annual Kavod Awards were presented to:

Max Janowski in recognition of his unique talents as composer and conductor and a long career as synagogue musician which he pursues with steadfast devotion and through which he has generously enriched the musical heritage of our people.

Oscar Julius in recognition of over a half century of dedication to the music of the synagogue to hazzanut and hazzanim, as conductor, composer and arranger in the course of which he preserved and enhanced the beauty and uniqueness of the chants of the synagogue.

Paul Shapiro in gratitude for and in recognition of the unstinting moral and financial support he has given over many years to the sacred projects of the Cantors Assembly through which he helped immeasurably to assure the continuity of synagogue music in America.

The following letter of congratulations was received from Rabbi Israel J. Kazis of Temple Mishkan Tefila with whom Hazzan Shelkan has served in joy for almost three decades.

DR. ISRAEL J. KAZIS

Rabbi. Temple Mishkan Tefila

Study:  
300 Hammond Pond Parkway  
Chestnut Hill, Massachusetts 02167  
Decatur 2.7770

May 2, 1975

Hazzan Samuel Rosenbaum  
Executive Vice-President  
Cantors Assembly of America

Dear Hazzan Rosenbaum:

I regret very much that I cannot be present to join in the tribute to Hazzan Gregor Shelkan upon his leaving the office of President of the Cantors Assembly. I shall therefore appreciate it if you will kindly read this letter at the appropriate time during the convention.

We at Temple Mishkan Tefila feel very fortunate in having Gregor Shelkan as our Hazzan. He has served our congregation with great distinction and dedication; and has by virtue of his beautiful voice, inspiring chanting, and masterful command of the traditional liturgical music engendered a spiritual mood at our religious services which reflects the words of the Psalmist: "Worship the Lord in the beauty of holiness." His contribution to the enrichment of the religious experience of our congregants is deeply cherished and has won for him their profound affection and esteem.

Hazzan Shelkan has not limited his services to the pulpit. He has taught our school children a vast repertoire of Hebrew songs and has instructed our teen-agers in Hazzanut. He is ready at all times to train any youngster who desires to learn to chant the Service and has succeeded admirably in this very significant endeavor.

Over and above the loyal performance of his duties at our Temple, Hazzan Shelkan has rendered great service to our community not only through his musical offerings at innumerable communal events but also as an active member and participant in the organizational affairs of Greater Boston. His advice and counsel have been of great help in the planning and implementation of many important programs affecting the interest and needs of our people. He has also won wide recognition in the community at large because of the excellence of his musicianship. His appearance on the television program "This is Your Life" many years ago has remained an unforgettable experience in the minds of the countless people who saw it.

As a human being whose biography includes the bitter experience of the concentration camp during the Holocaust, Hazzan Shelkan is an inspiring exemplar of the meaning of faith. His affirmation of life despite his encounter with indescribable tragedy is reflected in his cheerful affable manner and his optimistic philosophy. He is indeed a shining example of the triumphant power of the spirit and the presence of this power within him is communicated in his chanting of the prayers as well as in his warm human relations.

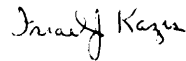
During his term in office as president of the Cantors Assembly I know how much time and effort he devoted to the fulfillment of his duties and I rejoice in the fact that he has served so effectively and with such dedication. Knowing him as I do, I feel certain that he gave of himself to the full and that the Cantors Assembly benefited greatly from his leadership and will continue to enjoy the wisdom of his counsel and efforts.

Hazzan Shelkan is now entering upon his twenty eighth year of service at Mishkan Tefila. Twenty Eight gimatria is koach and I am very happy to say that throughout these many years that we have served our Temple side by side, his beautiful voice has been blessed with added koach from year to year. May God bless him with increasing strength in the years that lie ahead.

Hazzan Shelkan is a very dear and close friend of mine. Having worked together for so many years, I consider it a very great privilege not only to share the pulpit with him but to enjoy his warm and intimate friendship. I know that I bespeak the sentiments of our congregation and the Jewish community of Boston when I salute him as a very gifted Hazzan and as a remarkable human being.

With best wishes and kindest regards.

Cordia l ly yours

A handwritten signature in dark ink, appearing to read "Irving Kagan". The signature is fluid and cursive, with the first name "Irving" and last name "Kagan" clearly distinguishable.

WEDNESDAY, MAY 7, 1975

ROUND TABLE:

"Prospects for Synagogue Survival"

Participants:

Professor Abraham J. Karp, Department of Religious Studies,  
University of Rochester; President, American Jewish  
Historical Society

Rabbi Wolfe Kalman, Executive Vice President, Rabbinical  
Assembly

Hazzan Samuel Rosenbaum, Executive Vice President, Cantors  
Assembly

Chairman: Hazzan Moses J. Silverman

Hazzan Moses J. Silverman:

It is difficult to ascertain the exact date of origin of the Synagogue. Some scholars believe that it was during the Babylonian Exile that the Synagogue was born. It seems logical to assume that the exiles, mourning the destruction of the Temple in Jerusalem, gathered at set times to pray together and strengthen each other, with the hope of a joyous return to Eretz Yisrael.

Even before the destruction of the Temple, it is reasonable to suppose that communities at a great distance from the temple, would erect a "Bet Am" that would serve as a gathering place, "Bet Kneset", for those communities. The word Synagogue itself means a "bringing together". The "bringing together" was for the purpose of study, prayer and discussion of community problems.

The prayers were songs. The Torah was not read: it was sung! The prayers were not recited: they were sung! Whatever the origin of the Synagogue, we must surely agree, that no institution has been so vital or central in Jewish life as the Synagogue.

Here the inspiring pageant of our festivals brightened the lives of our people.

Here men, women and children came **to** worship God, and **to** learn what he requires of us.

Here the Sabbath was crowned and cherished, and the soul of a people restored

All this was! But what of the future?

We have requested three distinguished men to help raise the curtain of the future, and tell us what are the prospects of Synagogue survival in years ahead. So that we can get to our subject, which I think is most important, I shall dispense with the usual lengthy introductions of our guest panelists. I am sure that everyone here knows of their brilliance and scholarship. They are without a doubt most qualified to speak on this subject.

Dr. Abraham J. Karp is Professor of History and Religious Studies at the University of Rochester, and a Member of the Institute of Contemporary Jewry at Hebrew University, Jerusalem. Dr. Karp, who is also President of the American Jewish Historical Society, is Chairman of the Editorial Board of The American Jewish Historical Quarterly. A graduate (magna cum laude) of Yeshiva University, he was ordained at The Jewish Theological Seminary and served with great distinction in the Rabbinat. Until his appointment to the University, he was the spiritual leader of Temple Beth El, in Rochester, New York.

A brilliant interpreter of Judaism, Professor Karp is also a noted author of numerous books. His popular "The Jewish Way of Life" is a basic text in many American Universities. His current works in preparation at this time are: "The Jew in America - A Historic Portrait" for the Jewish Publication Society of America: and "The Golden Door - An Immigration Reader" for B'nai Brith Heritage Series.

Professor Abraham J. Karp:

Thank you very much. I share this podium with an old friend and my two hazzanim. Sam Rosenbaum for 16 years and Moses Silverman for the last couple of years. I imagine my entree and acceptance in the Cantors Assembly was because I have been designated - a happy designation - as Sam's Rabbi. I find that my association with your Assembly goes back even further. Many, many years ago when I was an older young man and - as we knew him then, Mickey Hammerman was a youngster, we played together on a softball team in the Catskills. Symbolically enough, I was the pitcher and he was a catcher. Now the symbolism of the Rabbi-to-be being the pitcher and the Hazzan-to-be being the catcher I leave to you.

But to get back to the question at hand, it's a very serious subject which we are discussing today, and since the future begins with the past I do want to take a few minutes to discuss the history of the synagogue in America.

The first document we have which mentions Jewish life in America, already refers to the synagogue. In September, 1654, four men, six women and thirteen children came to New Amsterdam and were greeted by two Jews, already residents there, and founded what has now become the largest Jewish community in the history of our people.

The first document I refer to was a letter written in March, 1655, about a half year later, by Joyann Megapolensis, the Minister of the Dutch Reformed Church, the official church of New Amsterdam, to his superiors in the city of Amsterdam. He writes to them that in the previous spring and in the summer that followed, some Jews arrived in New Amsterdam. He sounds the alarm when he says they predict that more will yet come and more after them and "they would build here a synagogue." And this is what disturbed him. If the Jews would indeed establish a synagogue they would be remaining as Jews, "obstinate and immovable Jews," obstinate in their loyalty to their faith and "immovable" from it. When the present Shearith Israel Congregation of New York claims that it is some 320 years old, it is at least that old, in concept.

Initially, in colonial America, synagogue and community were synonymous. There was one congregation in each community and all communal activities centered about the synagogue.

During the nineteenth century there developed the landesmanshaft congregation and the idealogical congregati on. Reading the documents of the period we find congregations listed as: Polish congregations, Congregation of English and Dutch Jews, a German Congregation, and, later on, with East European immigration, the Bialystoker Shul, the Rumainishe Shul, the Russiche Shul, Anshe Kipel, etc. In Rochester we are blessed with two congregations of landsmanschaft origin: "Anshe Kipel, Die groisse Kippeler" and "Die Kleine Kippeler." But you know that development yourself. It was an immigrant development that remained with the community so long as the first generation of immigrants who founded their synagogues

maintained them. A more interesting and more uniquely American development in the synagogue was what we might call the ideological congregation. The division of American Jewry into Reform, Conservative and Orthodox synagogues. The Reform movement began to function in the United States in the 1850's and 60's. By the end of the century it predominated the American religious scene. Orthodoxy was weak, Conservatism was still a dream in the minds of men like Leeser, Kohut, Jastrow and Szold.

I find, in trying to understand the synagogue in America, that the American Jew considered the synagogue from his two-fold identity. That is, as a Jew, he looked upon the synagogue as the institution answering his Jewish needs. As an American, he viewed the synagogue not primarily as a Jewish, but as an American institution taking its place alongside the church on the American religious landscape. Much of the early strength of the synagogue was derived from this concept of the synagogue as an American institution. In many instances it was also as an Americanizing institution. Very often, the immigrant Jew felt that his portal to America was through the synagogue: very often, through the functionaries of the synagogue, primarily, the Rabbi.

The image of America in the nineteenth century was that of a melting pot in which immigrant groups, ethnic groups had to lose their identity in service to America and take on a new American cultural identity and some of the Anglo-Saxon culture which dominated. It led to assimilation: but among the survivalists it led also to an interesting development in synagogue and religious institutional life. The emergence of radical Reform also was a survivalist response.

Because of the image of America as the melting pot, which demanded that one should not be identified as anything other than American, some Jews felt that they needed to cast off the European baggage which they brought with them from Europe. The old-fashioned, European spiritual, cultural baggage had to be dispensed with.

The emerging American synagogue was shaped by radical Reform in the image of what was considered the model American religious institution, namely the Protestant Church. Services were held on Sunday morning.

Only remnants of the Hebrew language remained in the classical Reform prayer books. The language of prayer was English and, symbolically, the book would open from left to right rather than from right to left. Hanukkah and Purim were considered too nationalistic and so were dispensed with. Bar Mitzvah was replaced by Confirmation and you know the rest. It was an accommodation to an America, a melting pot, which asked that one divest himself of that which was called ethnic and cultural and become a kind of amorphous, ethereal religious community engaged on stated occasions in "Gottesdienst," but no more.

Within the Orthodox community there was a counter response but a similar acceptance of America as a melting pot. The Orthodox community, viewing America as a land which demanded divestment of identity, retreated from America and formed insulated, isolated, orthodox congregations, which served the needs of the immigrant generation but which could not and did not serve the needs of their children or their children's children.

In the beginning of the twentieth century there was a reaction against the melting pot theory. Horace Kallen, Chaim Zhitlovsky, in the secular community, Joseph Friedlander in the traditionalist community, Bernhard Felsenthal of Chicago in the Reform community, asked that there be a new look at America and a new image of America, not as a melting pot, but as a land of cultural pluralism where each American lives in two cultures. One could accept the culture of America, but also the culture of his own particular ethnic, cultural, religious group. Not only that, but cultural pluralism demands of the individual that he foster the culture of his ethnic group as a contribution to the cultural strength of America, because America could only encompass a great, diversified and rich culture if it were composed of the cultures of the ethnic group that had emigrated here.

It brought about a tremendous change in the concept and function of the synagogue. The synagogue, now that ethnic culture and cultural difference were legitimized, was refashioned into a broad cultural institution as well as a religious institution. The man who did yeoman service in teaching us all how to do so was Professor



Mordecai Kaplan who founded his own Jewish Center to answer the total needs of every member of every family - social, cultural, religious. And the synagogues we serve today are the synagogues that grew out of cultural pluralism: institutions trying to answer the total spiritual, cultural needs of the individual Jew and the Jewish Community.

Our synagogues were strengthened by another image of America which came about after World War II. It was found that the third generation of the ethnics did not want to remain ethnic except for the Jews. After World War II, America became the land of the three giant faiths. According to Will Herberg, the American Jew was no longer a member of an ethnic minority but had become, in a sense, one third of America. Just one example of that: when the President is inaugurated you don't have 40 ministers, 22 priests and 1 rabbi participate. This would be the representation each faith would be entitled to demographically. But on a spiritual basis he chooses one representative of each major faith: one Protestant, one Catholic and one Jew. More than that. When the phrase "Judeo-Christian tradition" became popular, we became one half of America, and a senior partner at that.

The synagogue retained the form which was established during the cultural pluralism period but its centrality in Jewish life and its importance in the life of America was established in the post World War II world. We have a new image of America and perhaps that America can be best described as a mosaic, where ethnicity and culture have received a "dagesh chazak" and we again begin to view ourselves in the light of our total ethnic cultural identity, and not as a purely religious identity, for a whole variety of reasons.

We are now producing and coming to see the emergence of a new Jewish community in America. The synagogue, remarkable, has retained its strength. I speak to Protestant colleagues. I speak to Catholic colleagues and their faiths are experiencing a major crisis. Jewish religious life in America has retained a remarkable vitality and the synagogue remains a remarkably vital institution.

But very serious changes are coming about in the American Jewish community. One is the change of occupa-

tion of the Jews in the average American Jewish community. From a business community we have become a professional community, characterized by high mobility, which causes neighborhoods to be scattered, families to be rent apart. I suggested to a colleague in the Department of Economics of the University of Rochester that it seems that American industry wants subconsciously to destroy the family. He looked at me and he raised an eyebrow and said, "Subconsciously? They want one loyalty - to the company."

It's a serious problem for the synagogue but I think the synagogue can meet the challenge. Because of the professionalization of the community, men and women enjoy more opportunity for leisure time activity which the synagogue can provide.

On the negative side of the ledger, we now have a less enterprising, less courageous community. A budget deficit is viewed as a calamity, rather than as a God-given challenge. Now these young men who live by the calculator are very much afraid of such challenges and I think it may prove a stumbling block for the synagogue in the days ahead.

Hazzan Moses J. Silverman:

Hazzan Samuel Rosenbaum has been Cantor of Temple Beth El, in Rochester, New York for almost 30 years. He is a graduate of New York University and studied for the cantorate with the well-known, late Jacob Biemel. A brilliant, articulate musician and lecturer, Cantor Rosenbaum has written and published many noted musical works, among which are: "Sing A Song of Israel": "The Redemption" (recently televised on CBS TV); and "If Not Higher" (in collaboration with Sholom Secunda - the world premiere of which featured Richard Tucker and the Rochester Philharmonic Orchestra). Three additional works just completed by Cantor Rosenbaum are: "The Last Judgment", the score of which was written by Lazar Weiner: "Yizkor: In Memory of the Six Million" (also in collaboration with Sholom Secunda); and "A Singing of Angels", a chorale suite for children.

A past-president and present Executive Vice President of the Cantors Assembly, he is also the Managing Editor of its "Journal of Synagogue Music." Cantor Rosenbaum recently published a new book, "To Live As A Jew," a text for teen-agers.

Hazzan Samuel Rosenbaum:

#### Prospects for Synagogue Survival

I would like to share with you some of my thoughts on how I perceive the prospects for the survival of the synagogue.

The civil rights movement in the late 50's and the student unrest on the American campus of the 60's wrought massive changes in America's political, social, economic and religious life. Out of these great upheavals came a new life style, a new freedom, a new perspective, a new cynicism and a brooding suspicion of anything that smacked of long held ideals, of American society, of the university, of the church and synagogue. In short, an abiding distrust of the old, the tried and the heretofore true.

The turmoil, distrust and unrest were still potent factors in our lives in May of 1971, if we are to judge by a section of my report to the 24th Annual Convention:

"One need not be a scholar to know that we are living in times of universal unrest: an age of almost total disarray: economic, political, psychological and spiritual. A time of alienation: a time of retreat of the individual from society, a child from parent, of man from God. It is a time of faithlessness, a time when it is the fashion to believe that there is nothing left to believe in.

"It is an especially difficult time for the young. Science, the media and the accelerated tempo of life and of change have ruthlessly exposed to them the harsh realities of our existence. They learn the cynical truths of life at an early age and find them intolerable. In their search for an instant cure for our ills they alternate between uncontrollable anger and terrible fear. In their frustration they tend to reject out of hand everything that has ever been wrought by man over the centuries - knowledge, institutions, authority, family, the university, the synagogue and even the law.

"In their naivete they place increasing emphasis on the virtues of a structureless society, convincing themselves that the solution they seek lies in total freedom from all authority and in the rejection of everything and anything which they have not experienced with their own senses or contrived with their own hands and intellect. Saddest of all, they reject the notion that the past, the accumulated experience and wisdom of the ages can have meaning for them."

In the years since then much **of** the wide-spread ferment has subsided. The university campuses are generally quiet: once again students seem intent on preparing for a career or for making livelihood. The churches, once the target of the most serious activist attacks are quietly divesting themselves of their radical clergy and of the social action they inspired and settling down again to business as usual. As the New York Times of March 9th of this year reports:

"A decade ago, many liberal Protestant denominations were reeling under the impact of the God-is-dead movement, theologies that were triumphantly secular and a flurry of social activism.

"Since then as the national mood has changed, the style and tone of the churches have undergone a major adjustment as well, gradually turning toward a "back-to-basics approach that stresses the need for sound beliefs and personal faith."

The long article, reporting on the annual meeting of the governing board of the National Council of Churches, goes on to cite examples of actions taken within each Protestant denomination that seem to point to a general return to a more fundamentalist approach to Christian theology and practice.

"In times of stress people go back to types of permanence," says William T. Thompson, Stated Clerk of the United Presbyterian Church in the United States."

The same movement back to traditional practice has been obvious in the Catholic Church, where many of the liberal reforms, both in thought and in practice, instituted by the late Pope John have almost all been reversed.

But in the synagogue, criticism and an unusual flurry of experimentation and innovation have been on the increase. Laymen and professionals alike have taken up arms in earnest against the religious institutions they have created and from which the latter draw a livelihood.

It is not that the synagogue has not earned the criticism. It has. There is much validity to the charge that the synagogue has for the most part been unresponsive to the realities of contemporary society.

While there is much to criticize, nevertheless the synagogue is and will continue to be a prime reality in Jewish life.

The synagogue is the major, if not the only institution in American life with which Jewish adults identify Jewishly in a community. The search for identity has never been more intense than it is now. We all recognize why many Jews join a synagogue. For a great number it has little to do with faith or belief. It has to do with identity.

In spite of the low opinion of religion which many profess to have it is obvious that we are a generation in spiritual search. Now that we have what we once thought was everything, we discover, in fact, that something vital is missing in our lives. We are starved for something to believe in outside of ourselves, hungry for something which will help us to engage in a meaningful

relationship with one another and with the larger universe of which we are a part and to which we know instinctively we must relate. The average Jew still expects that the synagogue will meet that need.

Synagogues will survive, too, because Jews still want a "religious education" for their young. They want it even more keenly if their own education is less than what it should be. They want their children to know they are Jews, to know Jewish history. They are not overwhelmingly concerned about the quality of the Jewish education their children receive, nor are they prepared in any great numbers to complement the education by maintaining a traditional Jewish home or by living intensively Jewish lives, but they want their children to know they are Jews: to have an identity.

Rabbis, hazzanim, educators - we all would like to see the synagogue as a place where Jews share our passion for prophetic ideals, where children and adults can receive an effective and intensively Jewish education, where Jews will learn to live more spiritually and idealistically motivated lives.

We become frustrated, unhappy and terribly cynical when our synagogues turn out to be something less, or worse, when our congregants stubbornly resist moving in the direction we chart for them.

Most members usually see the synagogue as a place of social and ethnic identification, a place for worship, a place for marking the milestone events in their lives, especially at birth and death. They even concede that it might be a center for learning. But although they may join and pay dues, they do not truly become part of the heart and sinew of the synagogue. They remain temporary customers, aliens in an unfamiliar land.

There are those yechidei segulah, those special laymen, who see the synagogue as something more. They huddle together around the professionals for warmth as brothers united in a sacred cause. But they are usually few in numbers and are soon identified as being over-zealous Jews and thus lose whatever effectiveness they might have in helping to shape synagogue program or policy.

So the question is really not, Will the synagogue survive? but, How can the synagogue survive as an effective and relevant spiritual force in the lives of its congregants?

What can the synagogue offer American Jewry? What is the unique function that it and it alone can perform?

The ultimate purpose of Judaism, the name of the game - if you will, is to teach man to deal with his humanity. To do this, Judaism has evolved (1) a sacred literature, the accumulated insights and wisdom of centuries; (2) a set of mitzvot - action symbols for achieving Judaism's purpose; (3) a mystical dialogue between Man and God and between Man as he is and Man as he would like to become. This dialogue has been formalized in a sacred cycle of worship and articulated in our prayer book.

Along with these, Judaism has accumulated two additional treasures: a history as varied, as exciting, as tragic, as beautiful, as binding and as ancient as the world itself. In the process we have become not only an historic people but a people for whom history is a tangible manifestation of God. We are an historic people that lives intoxicated with a sense of history, a people which has been shaped by history as much as it has helped to shape history.

The final treasure is a culture. A treasure of literature, music, philosophy, art and folklore: varied, multi-hued, exotic, beautiful, ugly, complex and simple, gathered from every corner of the world in which we have ever been dispersed.

And the sum total of the interaction of all of these facets of our heritage is the Jewish people itself. Its aspirations, its pain, its glory, its defeats. Today this people flowers again even amidst sand and thorns, swaying perilously between war and peace, on the spot where it was born.

In that renewal we are discovering that a Jew may elect to express his Jewishness either in a full orchestration of all its parts, or, if he chooses, he can select one or only a few through which to express his Jewishness. We are learning that each of these - nationalism, piety, culture, history - each has a sanctity of its own and that one may be a Jew in any of the ways in which we have experienced our uniqueness as a people.

We here in America have not yet confronted this concept full on. The synagogue in America has until now,

with rare exceptions, justified its existence by concentrating its efforts chiefly on prayer and study. If the synagogue is to do more than merely survive it must become, for the Golah at least, the center of the Jewish universe. The institution with the vision, the program, the personnel to attract Jews on whatever level they wish to identify as Jews - pious, nationalistic, cultural, or secular.

We have a repertoire which is 4,000 years old and we should be able to find something in it to serve every Jew's needs, from the most observant to the purely secular. But we must be certain that these activities are rooted in authenticity that they spring organically from our past. They should reflect the nuances of the world in which we live, but they must be authentic to the core and dedicated - at the least to the survival of Judaism and the Jewish people.

If a particular Jew cannot find something to interest him in this broad repertoire, let us not try to entice him with something that is not our own. Let us not permit the synagogue to be concerned just with filling empty hours, or just with providing entertainment, or just with making people feel nostalgic: let us not engage in activities which have no better *raison d'etre* than that "people like it."

It is not necessary at this moment to argue or to project whether there will be formal or informal congregations, large or small congregations. So long as they are authentically Jewish congregations.

Some Jewish families seem to have found comfort and meaning in the "havura," small groups that meet to study, pray and socialize together all year round. Since the same small group of people meets together all the time, a sense of community on an intimate scale is created. Members know each other and share each others lives. They replace, in a sense, the Jewish family or the Jewish neighborhood which mobility and suburbanization have caused to disappear.

But it is not a guaranteed cure-all. The low level of Jewish knowledge can make of many a "havura" a miniature replica of the larger congregations, breeding many of the same problems which the members of the "havura" sought to



escape. People who are illiterate or unskilled in prayer will find it a meaningless exercise whether they attempt it in a large group or a small one. But with proper guidance and instruction it can succeed. Such guidance and instruction can come best from the synagogue and its professionals.

There is no doubt that women who are serious in their determination to participate in synagogue life in a more egalitarian fashion will eventually do so. Here, too, the synagogue can help, instruct and guide, and in the long run, reap the benefits.

If the synagogue is to survive in a meaningful and realistic fashion, if it is to retain its centrality in Jewish life, it must respond in some thoughtful and creative manner to the criticism and accommodate to those experiments and innovations that prove effective. To do so, the professionals will need to be in command of a wide range of spiritual, cultural and intellectual resources. We already have more than ample evidence that the congregations of the near future will be far superior intellectually to those of the past, but on the other hand probably more Jewishly illiterate than ever before. The average congregant of the next generation will more than likely have earned more than a Bachelor's degree, but will have completed only a 4 or 5 years Jewish education, which is equivalent in hours to less than half the time he will have spent watching Sesame Street on TV in the years before he entered kindergarten.

The challenge will be for rabbis, hazzanim and Jewish educators to reconcile this disparity. In the process they will need to become more human, more accessible, more skillful, more sympathetic partners in the enterprise of Judaism. They will never again be able to be mere activity directors looking down from above. Somehow they will have to overcome the depersonalization of the computer-driven age in which they will function. Long held priorities will have to be reordered and ancient professional myths will have to be surrendered to new realities. And they will need to learn to give as much of themselves to small, intimate groups as they now give to the large mass congregation.

As hazzanim our interests and talent and training lie in the field of liturgy and music. Synagogue music, the amalgam of both, is one of the great authentic treasures

and instrumentalities of the Jewish people. We shall have to devise and implement ways and means of teaching Judaism through music, of living it through music. We will have to sharpen our skills in utilizing music as an educational tool.

Voices are already heard urging hazzanim to do away with choral music and to substitute an uninterrupted flow of simple little tunes for traditional hazzanic chant. Those who urge this may think that simple - almost primitive music will help a congregation or a havura to participate more easily in a service.

The reasoning sounds logical enough, but it fails completely on analysis. Our congregations today may be Hebraically illiterate, but hardly musically illiterate. With recordings, radio, TV, concerts available, even in the smallest communities, our congregants are hardly musical novices. Take it from an old Bar Mitzvah teacher. It's not teaching the mahpach-pashta that makes the job difficult, it's the ba baw beh the Hebrew.

Second. No one expects to be moved by a ballet or opera without some prior familiarity or study of the art. And no one demands of the opera house, the ballet company, the golf pro, or of the Miami Dolphins, that they keep their performances simple so that the novice or casual attendee can understand and appreciate what its all about.

Prayer is an even more subtle and delicate form. A man who would pray sincerely is like an instrument that has to be finely tuned and prepared before it can be played. Prayer, like every other art or skill demands practice and study. Only when the meanings of prayers are studied, developed, and children and adults are educated to respond to life with prayer - only then will prayer become what it should be: the deepest communication between individual and community, between Man and God.

Yes, let us work toward full participation but let it well up from the soul of the worshipper and activate the lips. It is not a reversable process.

The critically valuable baalei keriah and baalei tefillah and other synagogue functionaries are dying out and we are doing nothing to replace them. Here is a

fertile field for layment to enter. Instruction could be carried out in individual communities by hazzanim and reinforced through annual or semi-annual kallot where students would participate in large numbers in a week (or two, in the summer) of intensive training.

Thought and dedication and cooperation among all who are concerned with the vitality of the synagogue will produce many more avenues through which its continuity can be assured. We have the resources, the brains and the skills to guide the synagogue to new strength born out of ancient truths.

I firmly believe that the synagogue will respond. The synagogue will survive. The crucial question, as to the quality of its survival, will depend on how accurately, how authentically synagogue leadership, lay and professional, will hew to the three-fold function of the synagogue which it has served these many centuries.

Simply put, that mission is to help the Jew to know, to feel and to act on his Jewishness. Knowledge, understanding, Torah - if you will - is the sine qua non, the irreducible minimum, without which there can be neither synagogue nor Judaism. Education for the young and the mature must be the continuing concern of the synagogue. It, above all other Jewish institutions, has that responsibility and that challenge. Only through knowing can we hope to raise a generation of Jews that will find meaning and pride in the treasure of those uniquely and specifically Jewish values, accumulated over centuries at the cost of so much thought, effort, energy and pain.

The second demand tradition makes of the Jew is to feel, to be sensitive to, to respond to Jewish morality, Jewish love of God, of human kind, of fellow Jew and for the opportunities for goodness which life has to offer. Only a feeling Jew can pray himself, or understand another's prayer.

Finally, participation in synagogue life implies, demands - doing, the carrying-out in daily life those commandments which are implicit in our genes whether we stood at Sinai or not.

How do I know that the American Jewish community can **yet** be moved to know, to feel and to do? Because I believe in these words, written centuries apart by two

Jews of different times, different places who held different views on the question of the meaning of Jewishness, but whose words converge and impinge upon us with equal fervor and intensity, because in reality they are the **same**:

אני מאמין באמונה שלמה בביאת המשיח.  
ואף על פי שיתמהמה. עם כל־זה אני מאמין:

I believe with perfect faith in the coming of the Messiah: and though he delay, every day will I await his coming.

And the second:

שחקי, שחקי על החלומות,  
וזאני החולם שח,  
שחקי כי באדם אאמן.  
כי עודני מאמין בך.  
כי עוד נפשך דרור שואפת,  
לא מכרתיה לעגל פו,  
כי עוד אאמן גם באדם,  
גם ברוחו, רוח פו.  
אאמינה גם בעתיד,  
אף אם ירחק זה היום.  
אך בא יבוא – ישאו שלום  
אז ובכרכה לאם מלאם.

Laugh at all **my** dreams, **my** dearest one,  
Laugh, yet I repeat anew that I still believe in Man  
As I believe in you.  
For **my** soul is not yet sold  
To the golden calf of scorn,  
I still believe in man  
And in the spirit born in him.  
Let the **time** be dark with hatred,  
I believe in years beyond:

Love at last shall find mankind  
In an everlasting bond.  
On that day shall my own people,  
Rooted in its soil arise,  
Shake the yoke from off its shoulders  
And the darkness from its eyes.

Hazzan Moses J. Silverman:

Rabbi Wolfe Kelman is Executive Vice-President of our movement's Rabbinical Assembly. Born in Vienna, Austria, Dr. Kelman is a graduate of the University of Toronto in Canada, with advanced studies at Columbia University. He was ordained at The Jewish Theological Seminary of America (where he also received his Doctor of Divinity degree.)

Dr. Kelman, who is also an Assistant Professor of Homeletics and History at The Jewish Theological Seminary, is Vice-chairman, American Section of World Jewish Congress.

A Representative to the United States Mission to the United Nations since 1956, Dr. Kelman serves with continuous distinction as a member of numerous Task Forces and Commissions sponsored by various civic and communal organizations. He is the author of many published works.

Rabbi Wolfe Kelman:

Thank you very much. It is very hard to follow these two wonderful and very subtle presentations. What is left for me to do, I imagine, is to project the future, which is very easy, since at this moment you can't really check my accuracy as you can with some of the talks about the past.

Let me tell you my bias at first. I believe it is always fair to tell people my bias. I have never pretended to be objective, so, first of all, I am by temperament an optimist. Whenever I come to Grossinger's with my wife, she gets very upset. She's a great swimmer. I am a very great diver. But I don't know how to swim. I go off the high diving board here and that's great optimism. I also don't think there is any particular virtue in saying how wonderful the past was. We - Sam, Abe, and I appeared on television the other day and I told the story there which I don't mind repeating here about the Editor of Punch, the English humor magazine, who called together his staff. He pounded the table and he said, "Gentlemen, Punch magazine isn't what it used to be and what's more, it never was!"

A great deal of harm in Jewish tradition has been done by one statement in the Talmud which says, "Im ha'rishonim k'malachim anu k'ynei Adam. Im ha'rishonim k'nei Adam anu k'chamorim v'lo kichamoro shel Pinchas ben Yair". (By the way Professor Heschel ~~never got~~ to finish

the third volume of his book "Tur Min Hashomayim", the first two of which appeared in Hebrew. But I saw the manuscript that he was working on. A good part of it dealt with a rebuttal showing how this particular statement was only one of many and was contrary to the normative spirit of Jewish tradition. We never look back to the past as perfect. Our past is not so glorious.) Our tradition looks back and reminds us that our ancestors were pagans. That's the past. It's the future we look towards as always being better and that's how we have made it better. The one thing you can be sure of is that any prediction about the imminent demise of the synagogue or the Jewish religion, that is one prediction you can be sure going back to the days of Bilaam that will not be fulfilled.

That is one bias.

Another bias is I happen to love hazzanut and hazzanim. As a matter of fact, if you would ask me what are my personal highest moments of religious experience, when do I come closest to feeling the presence of the "divine", it's when I hear "Rozo de Shabbos" of Pinchik. Or when I sing some of the zemiros that I heard from my father. And I must confess it is not any sermon that I have ever preached that has given me a great religious experience. I don't know if the congregation listens to me. As a matter of fact, lest you draw any hasty conclusion from this about the practicality of my approach, I ought to tell you that for six or seven years I had the great pleasure of being high holiday rabbi in Anshe Emet and there the custom, in those days, was that the sermon was given after Musaf, so, one year, and it was the last year I was there, by the way, Musaf was drawing to an end. I had enjoyed the Hazzan and the choir and it was already getting late and I didn't want to deter the Hazzan so I got up about five minutes to one and I said, "Friends you've heard a marvelous Musaf. You have heard a few of my comments; we will dispense with the sermon today." I was not invited back the following year.

At any rate, let me talk about the subject though that I am supposed to and I will try to practice the power of tzimtzum if possible.

I think there are three characteristics about the current synagogue and its future that are worth dwelling upon.

The first process is the process of decentralization. What we have had happening in the past ten years or so is,

first of all, the end of the building boom. That was characteristic of the period from the late 40's to the mid or late 60's. The fantastic explosion of suburban synagogues and even the mid-city large synagogues. That process has virtually come to a standstill even in the Conservative movement which was the fastest growing of the three movements. You rarely hear of new synagogues being developed. You certainly don't hear of enormous synagogues being built or planned or projected. Professor Karp has already alluded to the change that has taken place from the earlier generation of synagogue leaders in the 40's and 50's who tended to be entrepreneurs. They built on large scales. They went out to the suburbs and bought up a thousand acres, put up a thousand homes, built large shopping centers and also built a large synagogue. All on speculation, somehow we will get it filled. We will get the right Rabbi, the right Cantor, the right school and they would float big mortgages. It was a kind of entrepreneurial risk taking a speculative mentality which had both its good and its bad features.

I have noticed in the last ten years that virtually all the synagogue leaders that I met with tend to be professionals, the kind that Rabbi Karp has referred to, who are less prone to risk-taking, who will not build on a large scale, and who are very likely to move on to another community.

I trace, very often, the biography of synagogue presidents. I noticed, recently, that one born in Toronto went to medical school in Pittsburgh, did his internship in Detroit, and is now the President of a shul in Los Angeles. That is not an atypical pattern. I notice all over the country a very high number of professionals in the synagogue - the Rabbi, the Cantor and the other professionals - with less awe than the entrepreneurs did, but I think in a healthier and more professional way.

Some of you were witness to the process of decentralization. The communities get more firmly established, they are run more by professionals, and the local community takes on more and more responsibility for the needs of its local community as well as for providing overseas needs. (The local Federation is looking less and less to some national headquarters that will come out and set up a synagogue, set up a program: it is much more decentralized.) Now, it is much more local and parochial with its good and bad features.



As I indicated at the recent convention of the Rabbinical Assembly, I foresee a trend, and I don't think it is necessarily a bad one, where the local federations and community welfare funds will assume the financial responsibility for most of the synagogal functions - for paying for the Hebrew school or for subsidizing it under a per capita basis as they do with a community school, the Golden Age clubs, the adult education. All of the functions that the synagogue has assumed, that it is finding increasingly difficult to finance by itself, will be taken over by the local federations. And I do not consider it a great catastrophe, if it is properly planned, that we will one day soon approach a situation in this country which will be similar to the pre-war central European "Kultus Gemeinde" where the rabbi and the hazzan were community employees. I would utterly oppose, as I have in the past, becoming employees in the same sense as the rabbis and hazzanim are employees in Israel, of a national centralized bureaucracy, or as they are in England, of a United Synagogue with somebody in the central office pushing buttons and thereby totally paralyzing whatever initiative there is in religious life in England. But I foresee a trend in this country where more and more of the functions of the religious life in the local community will be locally funded while preserving, as you had in the "Kultes Gemeinde" set-up, the differences, the nuances, the ideological differences. It's already happening in the Hillel Foundations where more and more of the Hillel programs are being funded by the local federations and not by the National Hillel. It is already true of the chaplaincy both military and civilian, and I see that trend approaching, certainly in the smaller communities first. New York will always be the last.

So that is one process I see, this process of decentralization with all its implications both good and bad. I think that we who have devoted our lives to the professional service of the synagogue ought not to be insensitive to it. Let us think about it and see, as this trend develops, if we can develop the kind of input into it that will not do irreparable harm so that we find ourselves a kind of totally paralyzed clergy that you find in some other countries where the Rabbi and the Hazzan are civil servants.

The second process I just want to allude to, is the process of decharismatization. We are living in a time of tremendous hostility and suspicion to authority. Sam has

referred to it in both his '71 report that he read and it is certainly true after Watergate. It is true all over the world. It's true with European leaders, it's true of the new people emerging to take over South Vietnam. In Israel, the three charismatic figures in the Israeli government, Golda Meir, Abba Eban and Moshe Dayan were kicked out. Those that remained were less charismatic figures.

It certainly is happening in the synagogue as I see the developments over the last few years.

I remember dealing with synagogues twenty-five years ago. They would come with a list of star rabbis. I assume the same is true with the Cantors Placement Committee. The last time it happened, frankly, was when Har Zion came and asked me if they could get Abe Karp. But the fact is that I have seen a change in the last few years and I make a point of asking the committees because I am curious. I say, "Do you have anybody in mind?" or, "If you could pick your rabbi whom would you pick?" The very same synagogue that twenty years ago would come with a list, now say, "No, we have no preferences." This whole notion of the charismatic leader, the surrogate, the star, is something which is very much in disfavor today. As a matter of fact, the very opposite is true. It is almost a handicap if you have too much of a national reputation outside the synagogue field today, just as it was an advantage at an earlier time in the rabbinate.

I'm convinced, by the way, that this is true throughout Jewish history. You've had these two cycles. You've had, what I call, the Moshe Syndrome and the Korach Syndrome. You've had a time when the Jews idealized the great heroes and then when they were in tremendous disrepute. It goes right through history, the Maccabeas, for example. Or, I was struck by the fact that in the entire Talmud there is not one rabbi names Moshe, Aharon or Avraham. You have many named Yitzchok, many named Yaakov, Reuben, Yehudah, etc. We don't have Moshe, Aharon or Avraham at all in the Yerushalmi, Bavli, in all Rabbinic literature not once! And now we have concordances. We can look these things up. Besides, I checked it out with Professor Finkelstein. He confirmed this for me. It's a very remarkable fact. Then, all of a sudden, a Rabbi Maimon named his son, Moshe. How come a pious father didn't name his son Aharon or Avraham? I suspect that this is part of the cycle in Jewish history

which you find back and forth. The great stars, the great luminaries, whether it's Moshe Rabenu, or David Hamelech, Bar Kochba, up to and including Hertzl and Golda and then this rejection.

We are now in this process, this cycle, a very great resistance to centralization, a great suspicion of authority, tremendous emphasis on participation, wanting to be involved. It's a very interesting process going on of both desire for participation and a desire for professionalization. They want the Rabbi and the Hazzan to be highly professional and yet at the same time to have a greater role for the congregation. And I think that in part this explains the Havura movements and all the other movements for decentralization, for intimate community, for small groups. Hopefully, the synagogue will develop, and in my opinion it is developing in most places, whereby under the larger structure of larger synagogues, with their large resources with their highly professionalized staffs, they will become a resource center for small intimate groups. You will no longer have a lowest common denominator in the school or in the service as you had in the period of the entrepenur.

To me, one of the most striking examples of that was right here in my neighborhood. "Is Charlie Bloch here?" He is my neighborhood Hazzan at Temple Anshe Chesed. Earlier this year, through the services of Charlie and the offices of the synagogue, I arranged for the West Side Minyan to have their own minyan using the facilities of Temple Anshe Chesed, What struck me was that some of the kids would sneak downstairs to get a little bit of Charlie's davening and then go upstairs to participate in their Havurah service. I see no reason why this should not be a pattern that will emerge. I think that what will have to emerge in the synagogue, it is already developing in some, is options - options in the Hebrew school. Maybe in the Hebrew school some kids only need Sesame Street, others need a day school intensity. Others want a Ramah, others will not get their Hebrew education until they get to the University of Rochester and the Jewish Studies Department. There will be these options more and more.

And the same will be true of services.

I know when I talk to young people and old people I it is just as wrong for you to insist that the Hazzan the choir change their format, because there are people

in the synagogue who cherish and want it, as it would be to impose on you. So why not have alternate services within the same synagogue? And that is, by the way, a pattern that I think will develop and I for one think we should encourage. Options - varieties - again going back to the situation in the East European shtetl.

I remember visiting, when I was a little child, my great grandmother. And the picture I have was a tiny shtetl and the synagogue courtyard. There was the synagogue, the hazzan, the choir, nearby the Bais Midrash, a little "shtiebel" for this kind of hassidim, for that kind of hassidim, but all within one courtyard, within one community, within one gemeinde.

I think that the pattern I would like to see and obviously, because of my bias this is what I see developing.

Finally, a trend that I see developing which I also think is healthy and it also emerges out of this situation is a far greater demand for accountability. It's true of the kind of demand that we now make of having every politician come as clean as possible. Changes in the Campaign Practices Law. It's true in the Jewish Community. It's part of the whole counter-cult, the student movement, a demand for far greater accountability. We can't have any more of the charismatic leaders who know best and we had better not ask too much.

There is a far greater demand - (I have checked this with my counterparts in the American Jewish Committee, B'nai Brith, and other organizations-they find the same thing) it is no longer possible to have a few top experts sitting in a building of the American Jewish Committee and sending out directives to St. Louis and to Dallas saying this is how you should handle the situation. There is a demand by the local chapter, by the local synagogue, the local Hillel, the local whatever for accountability. We are giving you money, how is it being spent? You're giving a program, is it good? I'm not saying it is true everywhere. There is still a great deal of indifference and apathy. But of those who are involved, there is a far greater demand for accountability.

Often we find it a big pain in the neck. Some of us who are not used to having people want to sit down with us, to know what we're doing to justify our professional activity, especially if we have been doing it for a long

time. I think that it is inevitable in the short term - this greater demand for accountability.

I think that these are the three basic thrusts that I have been referring to, I am just giving you "roshei p'rokim." Perhaps in the discussion there will be a chance to elaborate.

As far as I am concerned, the synagogue is going to become become even stronger than it was. We may have fewer members for a variety of reasons. You will probably have fewer of what Charles Lieberman, the Jewish sociologist, calls, the residual types. The people who will belong will do so because they are committed. However it is expressed, they will want to look at the synagogue as a life style. a resource center. They will look to the Rabbi and to the Hazzan as models, as resources, not as distant stars to help them develop, to show them how to spend Shabbat, how to spend their leisure time in a Jewish way.

As a preacher I can not conclude without recalling part of a sermon I once gave. I don't preach that often so every chance I get I try to get a few licks in.

A few years ago I had the privilege of preaching in the Moscow Synagogue, a very memorable occasion and it was parshat Matot-Masei, just like this past week was Behar-Behukoti. They gave me "Achron" and then the Rabbi said "Ihr vilt zog'n a por verter?"

I won't give you all the details now but finally when I got to the pulpit I said, "We have just heard Chazak, Chazak V'nitchazek. What is the concept of the Gibor? "Eizeh hu gibor?" Not he who defeats somebody else. "Hakoveh et yitzro." Who is the Jewish Hero? The man who strives to improve himself to do better, not he who defeats somebody else. To be a Jewish winner you don't need a loser.

"So what does Chazak, Chazak V'nitchazek mean? I come from a country that was (in those days) still a strong country: at least stronger than we are now. Our's is a very strong country but I hope that we will never use our strength to defeat, to humiliate, to dominate but rather to strengthen each other. That is what Chazak, Chazak V'nitchazek means."

I think that's the spirit I would like to see in the Jewish Community. I've never felt that in order for the

Conservative movement to be strong the Orthodox movement has to be weak or the Reform has to be fought. On the contrary, nothing would make us stronger than if we had a stronger Orthodox community. I don't see any particular merit in wanting a strong Rabbinical Assembly at the expense of weak sister groups.

I hope, as this scenario which I see unfolding does unfold, that we will all get stronger and strengthen each other.

QUESTIONS FROM THE FLOOR:

Question to Professor Karp:

How do you see the role of the Rabbi and the Hazzan in the future synagogue?

Answer: Professor Karp:

I want to begin with a comment and express a difference of view with Wolfe Kelman. He speaks about the waning, or the death of the charismatic figures, and I noted, at least between the words, an acceptance and even an approval of this. Well, certainly not a sound of alarm about this happening. (Rabbi Kelman interjects: I have known too many charismatic figures that have created disasters.) Professor Karp: That is possible, I am disturbed by it too, and I want to tell you why.

A couple of years ago at the Rabbinical Assembly convention, I mentioned to my colleagues that we ought to look upon ourselves and see what's happening to us. Formerly, a generation ago, our congregants looked upon the Rabbi as a father figure with all the love-hate relationship that such a perspective implies. But they looked upon him with respect. Today, our congregants look at the rabbi as a kind of son-in-law figure. You know the old story, "Zetz zich anider, yunger manchik."

It's a very serious matter, this matter of the waning of charisma. Of course, no one wants to rely upon a few great stars and place all the eggs in that basket. But what is the real implication? It may also be implying, that instead of the congregant holding out for himself a model of the best that there can be and trying to raise himself by contact with it, by identifying with it, by trying to rise towards it, the leaders are saying, "No! We want our rabbis to be fashioned in our image." I think that we are on the brink of a very serious problem, if we are not already at that point.

I find this in placement situations. I don't deal in placement, but I find it again and again, and I have expressed the thought to Wolfe on numerous occasions. When a major position opens in some congregation, take the ten most knowledgeable men in the rabbinate and ask the laymen of the congregational committee to list these ten candidates in the order of suitability for their con-

gregations. Invariably, you will find the reverse decision on the part of the laymen making the choice. I don't think it's good that people are afraid of what Wolfe **may** call charisma, but what I call high quality, also. Wolfe, I think, tempered this particular view by saying that we will need to be **models** and that congregations will be seeking models.

This is the crux of our whole enterprise. They are seeking **models** desperately.

Let **me** cite an example. For a number of years now, in the seminar I conduct on American Judaism, I've set a number of **my** better students to examining the Proceedings of the Rabbinical Assembly, from 1927 through 1974. I have asked them to look at Jewish education from the perspective of what was discussed at Rabbinical Assembly conventions. What is the evolving nature of the Jewish Community, Zionism and all the rest? Each year I also ask **some** student to view the rabbinate in like manner.

One very perceptive student put it very well in his paper. "I found the rabbis speaking of the rabbi as Administrator, the rabbi as Educator, the rabbi as Preacher. I never heard of anyone discussing the rabbi as Rabbi." At first I thought what does he mean? But then I realized that this is a very bright young man. He was a student at Dartmouth at that **time** and he was one of a group of the best students I ever had.

What he would not look for, when he returned to his congregation, if ever he did return, is not a great administrator, a great preacher, a great educator, but a model figure. What we call a father figure.

As I have indicated, our congregations are becoming more community minded, they are looking for miniature communities. They want more than a place of worship, a place for lectures or concerts to be held. In studies of communities we find that those communities which persist and have vitality, have a central core. It can be ascribed to a great ideal or to a personality representing that idea. That person or personality representing that ideal is even a more effective factor in the functioning survival of that community. I agree that the day of the great orators is over and I can document it. I find more and more young people needing models more than they need seminars.



I ask, then, the next question. Since we are speaking of job definition, what do we need to do then to prepare for this development? I mentioned it to someone at the Seminary, somebody will have to ask, what is the synagogue going to be in the next ten or fifteen years? I agree with Wolfe, you can't predict but you do know certain forces and factors which are operating and which have consequences and you can see some of the consequences that will arise. What will the personnel need to be and what will need to be their job description?

I put at the top of my job description a model of Jewish life a life of commitment. I use an old term "A guter Yid." Rabbi, Cantor, or anyone else, whatever competence one has, whatever calling one has, I think that commitment will have to be the high priority. I can tell you that from what students tell me this is what they are seeking. As one student said, "Maybe we aren't looking for a "guru" maybe we are looking for a rabbi." Rabbi, I think can be translated to Cantor as well. The Cantor will be, I hate the word clergyman, but the "klee kadosh" not "klei kodesh." A "klee kadosh" is what is called for.

As far as job description and function, the "klee kadosh" will need to be less expert and more and more the person of resource. This is a very difficult requirement, it involves, unfortunately, not only the individual but his family as well. Particularly, the lady who shares his life with him whether we like it or not, whether we want to subject ourselves to that kind of life or not. It becomes of crucial importance in the miniature community setting the exemplar of Jewish living at the center of this community. Exemplars of Jewish living, that is the shared life of family, because we are setting examples for families.

Now what I am saying is not speaking of simple job descriptions. I can go into that also but you can do it probably as well or better than I. As I see the future, we will need to grasp the crucial central importance of what I call charisma. You may call it by other names but I don't mean star. Charisma, that is the force of one's personality, a lifelong commitment as it reflects on our people and it influences and as others welcome that influence into their lives.

Question to Rabbi Kelman:

I remember, as I am sure you do, the excuses some Jews of our parents' generation gave when they turned their backs on Jewish observances. What is the Rabbinical School doing to prepare future rabbis for similar excuses from the younger generation?

Answer: Rabbi Kelman:

Their whole thesis was, if I would be a Jew I would be like my grandfather, but obviously since I am not my grandfather, I don't have to be a Jew. I would like to be a "Gerer chassid," but who wants to be a "Gerer chassid?", therefore you don't have to be a Jew at all. And that is always the danger of having this kind of distant model rather than immediate models or a real person rather than an ideal.

The fact of the matter is I think one of the happiest things that has happened in the training of both hazzanim and rabbis is that they are both living in the Seminary dormitory now. I come from Canada as some of you may know. Canada's favorite humorist was Stephen Leacock. Leacock, who was born in Aurelia not too far from Toronto, was a professor at McGill University. A very somber professor of economics, but also a very fine humorist, he said "If he were Rothschild, (he wouldn't say that) if he were building a university what would he build first? First, a common room, where the students could meet each other, then a library, then he might hire a few professors. Good thing that Leacock was only being funny. The fact is that the best training I got at the Seminary, in addition to an occasional book that I was compelled to read, or an occasional class that I was stimulated by was, who I had in the dormitory. And this kind of companionship I consider a very healthy development. Fact of the matter is that at the Seminary right now the curriculum has undergone (I am not the most competent person to talk about that, I am an observer not a participant) but from what I can see there has been a radical revision of the curriculum. It is now geared for four tracks. In the Rabbinical School now, you can train to be a congregational rabbi, or an academic rabbi (as is Professor Karp), a rabbi in communal service or a rabbi in Jewish education. I think that it is a very healthy thing because there will be some rabbis especially if what I foresee happening will indeed happen, namely the Rabbi and the Hazzan as communal

employees, the Rabbi will have one or more of these functions, he may serve one or more synagogues in this set-up and so will the Hazzan. I think that just as you will have a rabbi-educator, a rabbi-communal worker, a rabbi-academician, I am convinced you will have the same thing happening in the Cantors Institute. There will be those hazzanim who will train themselves to do entirely congregational work, those that will be hazzanim and experts in education, those that may combine hazzanut with academic work, teaching in a university or a conservatory which would be more appropriate and those that will combine hazzanut with communal work. I think the same inevitable process of professionalization will affect both.

Hazzan Rosenbaum:

I share Wolfe's separation from the responsibility for the curriculum. I also have a further disadvantage in that I never attended the Seminary so I can't speak from personal experience. But I have met a great number of the young students and I admire their devotion and their talent. I find however, that if I could, I would begin with the first requirement of the Rabbinical School. That is, no young man may be admitted to the Cantors Institute without a Bachelor's degree. Not so much that he should take a few more courses in biology or chemistry or whatever it is he needs to get a Bachelor's degree, but just because he will be a much more mature person, a much more aware, a much more sophisticated person. To permit a young man, barely out of high school, to go into a field where very shortly he will be looked upon (whether he is ready or not) as a leader in prayer, as a counsellor and guide and as somebody who will have to deal with people in very difficult situations, is asking too much. So, I would say first of all, that the level of admission should be raised.

The greatest failing that young hazzanim have, whether they are graduates or new hazzanim and even many older hazzanim, is in their inter-personal relationships with the staff, with other people in the community. You know that psychiatrists must themselves be psychoanalyzed before they can become psychoanalysts. I think that some similar program of counselling for cantorial students, to find what motivates them, to find what their best points are, and to follow Wolfe's suggestion, to guide them, to move from the pulpit perhaps to educational work or to academic work, would be a great help.

I think, too, that young men who are planning to go to the Cantors Institute should be guided to enrich their cultural knowledge as much as possible. To become acquainted, if not while in college, at least while at the Seminary, with all forms of art - with the dance, with symphonic music, with the chorus, with the graphic arts, with all forms of art. Not that they should necessarily be performers in all of these, but that they should be aware that these are tools and instruments which can be used in their own work. One of the great neglected cultural **gems** is the Yiddish language. I think that just as we insist that students have a familiarity with the Hebrew language, there should be a similar requirement for Yiddish. I think that they should be led to do research in Jewish folklore, and to be more than just vaguely familiar with the rich treasury of Yiddish literature. I think, too, that there should be available workshops in all forms of artistic expressions in the techniques of television, recording, etc.

I strongly believe that at least for one year all the records of Hershtman, Kwartin, Pinchik - all the great hazzanim **whom** we revere so much, should be banned from the Cantors Institute, at least from the dormitory. It would allow a young man to develop a hazzanic personality of his own which is much more important than trying to develop, at a very young age, the personality of Kussevitsky or of Rosenblatt.

Professor Karp:

I just want to finish with a more radical suggestion and something I've been moving towards and driving at. I wouldn't make it if in **some** measure I didn't live it also during many years in the rabbinate. The lines of demarcation of expertise and function between rabbi, educator and cantor are much too rigid. That is, we are all "Klei Kodesh." There should be broad areas of similarity **in** preparation and study. There should be broad areas of similarity of responsibility. I say that because we did it. I know some colleagues of mine looked askance when I told them that when I go to a convention I don't have to worry about the telephone because if chas v'shalom if someone decides that this **is** the **time** they want to see the Ribono Shel Olom, **Sam** is back home and he functions as I do when I **am** there, at funerals or anything else. There is no question of that. You also have to have a **Sam**.

But it can be done much more widely. A similar thing with weddings and lectures.

The only thing now that I regret is that I didn't ask him, on occasion, to preach a sermon, and that, even with my very poor voice, on some occasion, I did not get to the Amud, to show that a Jew, which one is primarily, should be competent in all of these matters. If he has a gut vort, let him say it. If I want to daven a Mincha I should be able to daven it. In seriousness, what I am suggesting should hold also for training. I spoke to Rabbi Leifman about it this morning and he said that he is trying to institute something of this nature: that there be broad areas of similarity in training of those who will be serving the synagogue, through the synagogue the larger community then only in areas of specialization because of one's particular unique abilities.

Hazzan David J. Putterman:

I have asked permission to make a short statement and I'm grateful to Moses for allowing me this privilege. I have asked for this privilege because Sam Rosenbaum was gracious enough, in behalf of the Convention Committee, to invite me to chair this session and I begged off for the simple reason that I have been thinking about this question for the last few years in great seriousness and I was afraid that I might usurp the time of our speakers. I want to thank them in my own behalf. I have learned a great deal from what all three of them have said.

I must tell you that I am not as optimistic as Rabbi Wolfe Kelman is about the future prospects of survival of the synagogue. In order for the synagogue to survive it must have three basic elements: maybe more than that but the three major elements are: first and foremost, you must have a community with people who are desirous of having a synagogue. Then the other two, the leadership of both the Rabbi and the Hazzan. Now many things have been taking place recently, thank God, and happily not in my own personal relationship, that every time I come to a convention or when hazzanim from all over the country come to New York I am very happy that they come to visit with me and we "shmuz" and some of the things that are taking place are disturbing me greatly and I want to express them here.

In the Conservative Movement every synagogue is an entity unto itself. The Ritual Committee and the Rabbi establish the mode of service, the mode of ritual, what takes place and that is it, as if it were MiSinai. The Hazzan is seldom, to my knowledge, involved in the decisions that are made, particularly regarding the service and the ritual. For example, let's face it, the Hazzan is the sheliah tzibbur and if he does not function in that capacity he should not have been elected by that congregation. If he is the sheliah tzibbur then I think he should be consulted before important decisions are made with regard to ritual. For example, so many parts of our services have been deleted, have been modified, have been changed drastically. There is the question of women being called to the Torah, or the question of women being considered as members of a minyan. Those are matters of personal opinion. I am talking now primarily about the service. It seems to me that where the Hazzan is the sheliah tzibbur, when a decision is being made by the rabbi or the ritual committee it should not be made without consulting the hazzan but also on questions of ideologies, principles pertaining to the matter of ritual and liturgy. After all, it is his job. The manner in which the service should be conducted should be in the major part one of his concerns. At least, he ought to be considered: his convictions and feelings should be considered.

In many synagogues I understand there is no longer a Hazarat HaShatz. So what does the Hazzan do? He chants the Avot, and the Gevurot and a shtikele Kedushah. All the rest is dispensed with. I spoke about this matter last year when I visited our convention regarding a recent visit I had made to a congregation in San Francisco. It happened to be Hanukkah and Rosh Hodesh. But once we had finished the Kedushah for Musaf the service was finished for all intents and purposes. Where was the Atah Yatzarta, where was the Al Hanisim? Now certainly if we as hazzanim are to function in that kind of capacity, what can we expect from our youth? What can we expect from the children? In my opinion the ones we should be most concerned about are not the adults, as we might be, but certainly preference should be given to children. I was very happy indeed, as I am sure all of you were, when our young colleague Nathan Lam (whom I met in California two years ago and was taken by him immeasurably) led 120 children in song. I'm not talking about the type of music, whether it is good, bad or indifferent but to involve 120

children to sing a liturgical service and to sing with such hitlahavut, with such love, with such affection, should make us all proud. This is the function of the Hazzan in my opinion: to indoctrinate the children of the synagogue with a love for Jewish music, with a love for liturgy, with a love for davening. We all know how little participation we get from congregants when it comes to davening. Everybody wants congregational singing so they sing the few melodies. What about davening? What happened? What happened to the art of davening? to tefillah betzibbur? We don't see it, we don't hear it and we miss it. I blame, if you will forgive me for saying so, the lay leaders and the rabbis of the congregations.

I'm reminded of a very important event which took place many, many years ago. I think Rabbi Kelman may recall this. It was a United Synagogue convention in Washington, as I recall. The old age problem of what do we do to increase the attendance in our synagogues was being discussed. What do we do? So a Rabbi spoke, a president of a synagogue spoke, and you will forgive me for mentioning, I spoke. When we all got through from the rear of the hall there was a voice that came out very loud and strong saying, "You know I agree with David Putterman. When Moses led the Jewish people across the Red Sea he didn't deliver a sermon, he sang a song Az Yashir Moshe." And I later found out it was the late Rabbi Solomon Goldman whom I have never known, whom I had never met before until that occasion. I maintain, good friends, that we have much to accomplish in our synagogues and we can only accomplish them together, only together. The Hazzan is an important aspect of the life of the congregation and is the sheliah tzibbur and we must not forget it. If he is not worthy to be a sheliah tzibbur don't elect him. But if you elect him give him the honor he deserves.

Now to the Hazzanim I have a great tainei. We are privileged to teach every boy and girl that comes into the religious school at one time or another, to prepare them for Bar Mitzvah or Bat Mitzvah. I plead with you to stop using tapes and records this is a hillul HaShem in my opinion. We are rearing a generation of children who will not know taamei hamikrah, who will not know the Tanach, who will never even be able to remember their own Maftir and their own Haftarah. Please, we at the Park Avenue Synagogue, since I have been there, that is, Baruch HaShem, more than four decades, we have never

taught anything by tapes. We teach taamei hamikrah to boys and girls in our religious school beginning with the age of eleven. The principal of the school gives us time for myself and for my Hazzan Sheni-to come into the classroom, to teach taamei hamikrah. If you teach children taamei hamikrah, and they know how to read Hebrew, what's the big deal? What's the big problem that requires spending month after month training and drilling children to do tricks. So I plead with you that together with the rabbis, with the lay leaders, all together, please God, we shall work harmoniously together lishem mitzvah then I have some hopes that the prospects for the survival of the synagogue will be great.

Question to Rabbi Kelman:

On accountability. Shouldn't this involve more than accountability on finances. What about accounting for the management of rabbis and cantors time? Or the discharging of their duties and responsibilities?

Answer: Rabbi Kelman:

When I said the word accountability I didn't only mean it in a financial sense. I think you do have a greater professionalization which means greater accountability and I think congregations, for example, are beginning to understand more and more the concept of a sabbatical for a rabbi and hopefully for hazzanim. There is a need for periodic periods of refreshment just as there is in other professions. When this is the fact there is greater understanding for the need for continued education. You will find less and less the kind of attitude from balebatim than you used to hear about when they caught a rabbi studying and they fired him because they said we thought you had finished your studies already. And the same will be true of hazzanim.

I think that accountability means just that: that you are going to have a relationship where there is not only accountability but also respect for the professional needs of the klei kodesh. A doctor understands the need for leisure time as well as of working intensively when he does work. A lawyer understands that every time he is consulted he is to be compensated. This doesn't mean that I think every rabbi and every hazzan who gives personal counselling should send a bill for every hour of counselling



they do, but it means a greater understanding that the rabbi and the hazzan are professionals and with all that this implies. It means also high standards, that's what Rabbi Karp said. The rabbi and the hazzan, one of the other professionals, will be held accountable for the kind of personal life they lead, for the kind of family life they demonstrate. Yes, all of this I would include in accountability.

I want to go back to what I said a moment ago. You have to protect the future. I am often asked what is the strength of the Rabbinical Assembly, insofar as it has any strength. It comes from the fact that most of us went to the same school, lived in the same dormitory, ate the same rotten food, had the same complaints about the teachers and had bull sessions at night. One of the healthy things I see developing is the fact that the rabbi, the hazzan, the educator, insofar as they are a separate persons, and sometimes they will be combined in the same person one or more of these functions, will have gone to the same school, will very likely have been at Ramah together as campers and then in some Jewish Studies program at Brandeis or Rochester.

There is an amazing new class developing. It's a kind of professional elite. You know, when you think back to the past it was always really a small elite that set the tone for the community and what I see emerging in the Conservative movement is a kind of elite and this elite will consist of people who went to Ramah together, who have had a kind of relationship with each other. I find a very interesting phenomenon that very often when a community comes to engage a rabbi the senior student will try to find a senior in the Cantors Institute and they will go out together as a team. Now it can't always work out that way because very often there are not two openings. But there will be a greater kind of class feeling developing as more and more of us come from a shared background and a shared experience. It's not as easy to do that when all of us do not have this shared background. But there are substitutes for that: meeting together, working together.

I certainly subscribe to what David said. Insofar as there is a decent human relation which, of course, no one can prescribe, you can't legislate that. You can't legislate seichel either. There should be the involvement of all the people concerned. I know in my personal life

I have a simple principle. I tell people I don't want to be in the landing if I am not in the take off, so, yes, I hope that will develop more and more.

QUESTION FROM THE FLOOR ON CHANGES IN SEMINARY CURRICULUM:

Rabbi Wolfe Kelman:

Yes, that is happening more and more. For example, I happened to overhear the other day Rabbi Leifman talking to Sylvia Ettenberg (of the Teachers Institute) about rabbinical and cantorial students we have who come with poor Hebrew backgrounds. Why not have the same preparatory Hebrew class, the same preparatory Talmud class? Yes, why not. I think it will be even more prevalent when Sam's suggestion is implemented. At the present there is an age disparity. Rabbinical students come with an M.A. or B.A. Cantorial students do not, for the most part. As you get a greater parity of shared background this will emerge.

Rabbi Karp:

If I may add to that. I have now had a chance, the last few months, to study the Seminary under the new chancellor. He has done a remarkable job, within a short period of time, of raising, elevating the level of the school. It is a far superior graduate school today than it was three years ago. Without a question. The morale of the faculty is up and one of the thrusts I think all to the good was more and more to wipe away the distinction between departments. There are more and more students of different departments taking courses together. I will be giving a course at the Seminary next year, so it will be listed in The Rabbinical school catalogue, but of course anybody will be able to get into that course. I think that professionally that is in training we are heading in that direction.

Rabbi Kelman:

I teach a class in American Jewish Community and Teachers Institute students take it, Rabbinical School students take it and I hope someday that Cantors Institute students will take it. There will be no distinctions in the class. By the way I can tell you I saw the master plan that Chancellor Cohen prepared which he is having

difficulty getting the faculty to adopt because it involves a great deal of change. But in that master plan he had courses in nusah for the rabbinical students which would be taught by faculty people in the Cantors Institute. Just one more example. I was moved, deeply moved, when he instituted a monthly dinner for faculty. Unlike the old times when faculty meant only Rabbinical School faculty, here all the faculties of all the schools were invited and the purpose is to have faculty people present their new research. The first two presented at the first meeting was Moshe Zucker a Talmudist, and Joanna Spector from the Cantors Institute. The first two. That comes as a kind of shock. You know we just weren't used to that, by now we had learned to live with that and to like it.

Question From Floor:

Ericson writes that children are looking for something to be true to. They want to want to be wanted, needed. How can we serve this need?

Answer: Professor Karp:

That is what I was trying to say. It's not only children, we are children till the last day of our lives. We want desperately something represented generally by someone, otherwise it is too nebulous. Someone to cling to, to hold on to. It could be a teacher. Look into your own personal lives, it was a teacher, it was a father, it was a rabbi, it was a cantor, whoever it was and that is what I think, when I mentioned models, that we need. Dr. Schecter, in one of his early Seminary addresses, spoke of the rabbi as exemplar. It has taken us a long time to get to it but I think we are getting to that.

Hazzan Rosenbaum:

I think that David Putterman pointed out very well and we should underscore it, that the opportunity which hazzanim have which many of us look upon as a great chore, as a tedious, day in day out chore. But it is the opportunity to have a relationship with a child at a most impressionable, at a most tender, at a most satisfying age. I know that this is so in my case. Certainly not everyone of the several thousands kids whom I have trained.,

Professor Karp:

May I speak of your case better than you. During the course of the year, Sam both teaches and meets personally with, what, 60 or 70 or so young people, and they come back as adults with their children. As devoted adults through that personal relationship that was established at the age thirteen during that very crucial year.

Question from the Floor:

Hazzan Rosenbaum, although you claim that the synagogue is and will continue to be the major institution in American Jewish life, isn't it true that the Jewish Community Centers and the YM-YWHA form the main center of Judaism for growing thousands, even though the content of their Jewish programming is limited to exercise, ceramic classes and yoga study?

Hazzan Rosenbaum:

Your statement is neither new nor necessarily true. That was the claim when Jewish Centers had higher enrollments than synagogues. However, I think that that is not necessarily all bad. The fact remains, and that is one of the dangers that communities must watch out for, that, generally, Jewish centers are staffed by social workers many of whom have very little expertise in Jewish life. It is therefore the obligation of the congregation to put its best foot forward in the areas of Jewish activity and become so expert that without keeping the kids from swimming or playing volleyball or whatever it is that they want to do at the Jewish Center they, the synagogues will remain the focus of their lives as Jews. Although I never really understood why Jews have to swim together or play volleyball together. Why can't they do these things together with other Americans?

However, I think one of the great challenges and dangers is the question of the Jewish Community Federations. I don't look with as much equanimity to the future of Jewish Federations being the employers of rabbis and cantors and other synagogue officials. With the paying of salaries comes the opportunity for ordering of priorities and unfortunately not all Jewish community leaders are synagogue oriented. Those leaders who are

interested in the synagogue come to the synagogue and serve the synagogue and at least we know that they are turned in that direction. I think if the time ever comes when the Jewish Community Federation pays the salaries of hazzanim and rabbis on the local level, that we will have to be very careful to see to it who becomes a Jewish Community leader and whether we will have enough voice in that kind of determination is highly debatable. I think that it might lead to a weakening of the synagogue. I am not speaking against merger of programs and combinations of schools where it becomes necessary. Or the employment of special talents. But if we diffuse the identity, the special uniqueness of each congregation, I think we will considerably weaken the congregation.

Rabbi Karp:

May I add, not a pessimistic note, but a note of high seriousness to the problems ahead for us in our synagogues. This touches upon the nature of the Jewish Community today. We are a community beginning to grow smaller in number. The mean age of America today is twenty-nine, the mean age of the Jewish population of America is 37. I have many more statistics. We are a community that is not reproducing itself and for all kinds of reasons. We are a community also which has burdened itself and which will burden the next generation with capital investments in buildings and national organizations and personnel which may have been alright in boom times but which will be a heavy burden on our children in the next generation. I want to get specific about this because I think this is one of the most serious problems facing us and I don't know if anyone is really doing any serious thinking about it. In the last generation someone seeing a deficit in the Jewish Community or the synagogue the businessman would welcome it as a challenge. His son/daughter, doctor, lawyer, college professor, the managerial class, would walk away from it as something not kosher, as though someone put something over on them. Now where does it hit the synagogue? I was present at the United Synagogue Convention when we all hailed as a new day in synagogue life when Bingo was outlawed. I remember we all stood up to rise and applaud that we had finally matured as a synagogue. Today, in a large community to the west of us and a leading Conservative congregation to the right of us the big congregational activity is Bingo and it has proliferated through the country with all that it represents.

Let me give you another example. The dollar today is in the hands of Federation and Federation executives. Whether an allocation is 1% or 2% of a 4.8 million dollar budget, it is a lot of money each year and who will decide whether 1 or 2% should go here or there? In our Rochester, not because of needs of community but because of psychological aberrations of certain so-called communal leaders, a community of 22,000 Jews built what they first said with great pride was the most expensive Jewish Center in the country. It was going to cost  $3\frac{1}{2}$  million dollars. It has now cost 8 million dollars. They went into debt which now burdens the entire Jewish community and everyone apologized. But, the debt service at least for the next year, or until such time as they will go out on the next campaign, is now being borne by the Federation.

If there is going to be competition the only resources for funding we have is our own members and we go back to burden them again. As a result, Jewish community agencies must compete against each other for needed funding. If it were a competition that would lift the Jewish life upwards, wonderful. But it is not a kinat sofrim. It is a competition that denigrates all Jewish values. While funding comes from general communal funds we are really in for some difficulties. It is not a competition of quality. We have both. In personnel and programs we are far ahead of Jewish Community Centers. But when it becomes a competition for the dollar, we will be facing a most serious problem.

Question to Rabbi Kelman:

Rabbi, by diluting and weakening authority by allowing license in worship and halacha aren't we reverting to the ills of dor hamidbar when ish havashar b'evinav vaaseh. In the time of danger to our spiritual values, yes, even survival, aren't we in need of a controlled, unifying authority of leadership, be it charismatic or otherwise. Perhaps charisma makes people look up amidst yirat hakavod?

Answer: Rabbi Kelman:

I personally find centralized authority very repugnant. There isn't a day when I don't get a call from an outraged layman and sometimes from a rabbi, saying, how come you fellows in New York don't control your rabbis or X or Y or Z better? And I try to be as patient as possible, and I say,

"You know we are not the Vatican, we are not the Roman Catholic Church." If we were the Roman Catholic Church I might be at least a Cardinal and I don't even trust myself so I couldn't trust anyone else with that kind of authority. The fact of the matter is that from the very beginning there was never, never, never a central authority. The only time Jews have had a central authority is when it was imposed by the goyim beginning with Yisro. He came to Moshe in the desert and said, "My dear son-in-law you have no system, you have no order, you have no centralization." He gave him a whole table of organization. How to do this and how to organize the courts, etc.

And from the days of Yisro until today whenever you have had centralization in Jewish life it has been imposed by the goyim. The only time you had a Chief Rabbi was not by choice of the Jewish Community, including the Chief Rabbinate in England and in Israel. This is what happened in Israel with centralization. The fact **was**, in Israel like in all **Jewish Communities**, there was no such thing as a higher court and a lower court. The principal of the Moreh diasrah was supreme. If you didn't like the ruling of your rabbi, you went to the next town. But you couldn't appeal over him to a higher authority. Never. Going back to the Torah it **says**, "Ki yipalei imcha davar..." if you will have a puzzle, then you go to the "Kohen" etc. Not you must, that he can overrule. The very term Sanhedrin is not a Hebrew word. It was imposed by the Greeks.

In Palestine, before the State came into being, there was a Rabbi in Yaffo, and a Rabbi in Tiberias. You went to a Rabbi in Rehovot and he ruled. If you didn't like it, it was too bad, he ruled. You couldn't appeal. You could go to Yerushalim and then get another rabbi's opinion.

And a gentleman came along by the name of Norman Bentwich (By the way the late brother-in-law of Louis Finkelstein. He was not as learned as Dr. Finkelstein. He was the president of a Reform synagogue in London most of his life, a very wonderful gentleman.) He was appointed Attorney General of the mandatory government in the 30's and he was shocked. You know what he discovered? It's a bad system. Can you imagine? There is no appeal from the ruling of a lower court. So he got **the** mandatory government to institute the Bet Din L'uraim. The Bet Din **that**

you go to appeal, the higher court. The day that this happened all the great Roshei Yeshiva of the world declared a cherem on the Chief Rabbinate of Israel and on serving on the Bet Din. There is a cherem on anybody going into Hechal Shlomo. so, if You do go there, instead of going to shul on Rechov Agron, (the Conservative Synagogue in Jerusalem) you are violating a cherem of Rav Velvel Brissker, because Rav Velvel ruled that you can't go to Hechal Shlomo because it is written on front there that it is the seat of the Chief Rabbinate. If you want to know what the Lubavitcher Rebbe and Rabbi Solevechik and Rabbi Belkin have in common, besides being fine Jews, it is that they have not been to Israel and you know why? Because they won't violate that cherem. The Satmarer Rebbe has no problem. He can go to Israel. He doesn't go to Hechal Shlomo. He wouldn't think of it. But the others would have to go and they don't want to violate the cherem so they don't go.

Because there has been an intuitive resistance to the idea of a Chief Rabbinate as much from the right as from us in the left. I am sorry I gave this long winded reply but I think you don't know how lucky we are that we don't have a centralized system. Even a centralized system run by as benign a person as I am would be a disaster. Al achas kama v'kamah if it would fall into the hands of someone who is not very benign. If you want to ask me the real secret, the genius of Jewish survival it has been this utter distrust and resistance to centralization. There is only one Ribono Shel Olom. Nothing else is holy. No other person. Even as Professor Heschel used to say, the first dramatic act of Moshe Rabenu was to destroy the luchos to show even the heiligh luchos are not holy. They can be destroyed. I know there are times when I wish that I could push a button and order every member of the Rabbinical Assembly not to say something or to say something. Then I remember with all its problems it is the healthiest possible system. We also need a little hope and prayer that the Moreh D'asra will exercise God's wish. But I would rather run the risk of having an idiot Moreh D'asra than a tyrannical central authority.

Question from the Floor:

There has been an alarming increase in intermarriage. What can we do to keep our children from leaving the influence of the Jewish heritage?



Answer: Rabbi Karp:

I have to say something about that because it deals with the information put out which I think you have to understand. First, I have to add one sentence to Rabbi Kelman's statement. Of course, what he says is true. But also one has to make a distinction between authority of person and authority of tradition. Normative authority and personal authority. I would argue for normative authority.

As far as intermarriage, this is a very serious matter. The current Jewish population study commissioned by the Council of Federation of Welfare Funds have developed a number of facts and figures on intermarriage. The last figure they issued was 31.7%, but the definition they give to intermarriage is this: That at the time the young man and young woman met they were of different faiths. That is, if conversion took place and if Rav Moshe Feinstein was m'sader kiddushim, according to that definition it still is considered an intermarriage. Now, the intermarriage is a serious matter. By the way, as I am beginning to assemble some statistics, I am not at all convinced that there is a net loss. I did not want to put it in those terms because I am speaking of a quantitative not qualitative loss. Quantitatively, there is probably a net gain to the Jewish community. We must be very careful with the statistics that are coming out on intermarriage. I have discussed this just last week with Marshall Sklare and find that most Jewish sociologists and historians are up in the air about the wrong statistics we are getting.

Rabbi Kelman:

I want to add one word to that. Two years ago I was participating in a similar panel in Tel Aviv at a meeting of the World Jewish Congress, and this discussion came up and I said what Abe hesitated to say. Namely, although when it happens to an individual family it is a source of great personal trauma and tragedy and it's always easy to say it's a good thing but it should happen to somebody else's daughter or son. But, at the same time, objectively speaking, all the facts that I have been able to gather on this seem to indicate there is a net gain rather than a net loss. When I made this statement two Jews literally jumped on the stage and lunged at me and said, so you ought

to go out and tell people to intermarry and they got very angry. I know it is a very delicate subject but the fact is, and I have the index cards, as Israel Shenker wrote in the New York Times the other day, to prove this fact we have kept an index on every sh'eilah that comes to the Rabbinical Assembly. It is a fascinating index as are the archives, too. The fact of the matter is that what this indicates is, Number one: That up to twenty, twenty-five years ago most intermarriages, as Abe said, where the young man and woman of different faiths meet each other it would end up with the Jewish spouse either converting to Christianity or rarely was the child of such a marriage reared as a Jew. Today, it is rare that I hear of shmad when there is an intermarriage.

Just the other day I had a frantic call from a lady from the Greater New York area who claims that the Rabbi of a certain synagogue had "Bar Mitzvahed" her two children and that her husband is a Jew. She was not converted and a whole controversy arose over that. It is a common phenomenon, whether the non-Jew doesn't ever convert to Judaism, the tendency, is for the children to be raised as Jews and as Jewish as the Jewish partner wants to be Jewish.

I know it is an alarming thing, it is an irreversible trend unless we are willing to go back to Boro Park, to Williamsburg. Once we encourage our children to go out to schools like the University of Rochester, as I even trusted my daughter, or University of Pennsylvania, or out of state, I think that it's almost an impossible situation to avoid. The only question is what shall be our community position to these marriages? Shall it be one of welcoming, seeking out, following up, welcoming such couples or shall it be one of disdain. I know it is easy for me again to sit here and to tell parents and community people how to feel about something which we had not yet learned to accept as a normal thing. But that is the real issue? By the way, from what I can tell whether a child gets the most intensive Jewish education, most intensive camp summer experience, then goes off to college, the chances are not that much less. Obviously, if you send a child to Camp Ramah and then to a Jewish high school, then to Brandeis Camp and then to Brandeis University you still cannot be sure what will happen. I know one case of a young lady who went through such experience, then went to spend a summer in a Kibbutz in Israel and there met a Danish volunteer.

WEDNESDAY EVENING, MAY 7, 1975

Memorial to departed members:

Hazzan Solomon Mendelson:

HESPED 1975

We have just, during this month of Iyar, celebrated Yom HaAtzmaut, and we as a people are still seeking our etzem, our identity, our essential quality. Such moments as these, when we contemplate the spirit of the departed, and unite with them in the bond of eternal life, can give us an insight into our true essence, into our spiritual reality. Eile ezk'rah! We recall with devotion, respect and tender affection our colleagues who devoted their lives to fostering the elevation of the spirit of our people, b'shira uvezimrah kulam omdim b'run olam umashmi-im beyirah yachad b'kol divrei Elohim chayim.

The first figure whom I recall to your memory:

He was known affectionately as "Joe" in his congregation:

A fourth generation Yerushalmi, a talmid chacham, Joseph Amdur served congregation Emanuel in Mt. Vernon for 44 years. Following scholarly pursuits, he was the Assistant Editor of Hadoar, a graduate of the New York College of Music.

Miriam Amdur tzu lange yor--told me, that the night before he passed ~~away~~, he spent time with a young couple from his congregation. Counselling had become a part of his informal service of devotion to his congregants. In this, he found fulfillment.

Samuel Dubrow was awarded the Bronze Star for bravery in acting during World War II. His all too short life was characterized by his active stimulation of the commissioning and performance of liturgical works. He added dignity and stature to many a convention session.

Sam's wide musical interests led to his devotion to the cause of Sephardic music, especially during his long association with Temple Beth El of Cedarhurst, Long Island. His wife, Florence, lehibadel ben hachayim uvenhachayim through her own artistic endeavors, complemented his life-long service to the cause of Jewish music, its development, and its presentation.

I have been aided in my recollection of Herman Kinnory by his dear wife, Gertrude, zol zain gezunt. Let me quote partially from a letter, just received.

"My husband had two life-time positions. One in Danzig-Zoppot from 1921-1939, till the Nazis burned his Synagogue and he and the family barely escaped to London, England. In London he also had a life-time position.

"When the war was over the children came to America and we followed them in 1951. In 1952, he got the position in Las Vegas as Cantor and Music-Director at Temple Beth Sholom from whence he retired partly, in 1959, due to a severe heart attack. But actually he never retired. His great devotion to God, Torah and Israel gave him the strength and youthfulness for his profession and I am certain what he has given to adults and children will remain, and his imprint will be missed. He was a true servant of God and will leave a void in the hearts of those who were able to listen and to hear his voice and teachings. He studied and conducted the Temple Beth Sholom adult choir on Rosh Hashanah and Yom Kippur throughout all these years.

"He died shortly before his 80th birthday: nobody believed his age really, he looked so much younger and he was still very active and gave his service to the last minute to Temple Beth Sholom. As his death was a very unusual one, I wish to inform you that on December 24, 1974, a Cantors convention met in Las Vegas and he was asked to conduct 30 Cantors at a concert in the evening at the Temple. On the same day, he walked his usual 4 miles in the morning, went to a hotel to a Cantors meeting and at 5 P.M. to a rehearsal at the Temple. He conducted the "Hallelujah" and was asked to sing the last verse: 'With All My Soul, I Praise Thee O God'. Finishing his song he passed away suddenly on the very pulpit where he gave his services to God for 23 years. According to his wish we buried him on Mount Olive in Jerusalem"...

אלה אזכרה ואהמיה ונפשי עלי אשפכה  
 לזכרם של שלשת אדירי משפחת החזנים,  
 חסידים אלו ומתתם, אב הרחמים,  
 זכור אותם. זכותם וזכות אבותם תעמד  
 לבניך בעת צרתם.  
 רנחם ועתירתם האזינה ממרומים, ותתנהג  
 עמם במדת חסד ורחמים. זכותם תסובב  
 וזכות שלשת קדומים; אל מלך יושב על  
 כסא רחמים.

To us in convention assembled, they now join the  
 procession of our dear departed colleagues, members of  
 the Cantors Assembly from its earliest days.

We recall to mind - Isadore Adelsman, Bernard Alt,  
 Gedaliah Bargad, Akibah Bernstein, Sigmund Blass, Harry  
 Brockman, David Brodsky, William H. Caesar, David  
 Chasman, Jordan Cohen, Joseph Cysner, Harry Freilich,  
 Charles Freedland, Henry Fried, Abraham Friedman, Marcus  
 Gerlich, Leib Glanz, Myro Glass, Judah Goldring, Jacob  
 Goldstein, Jacob Gowseiw, William Hofstader,  
 Jacob Hohenemser, Aaron Horowitz, Israel Horowitz,  
 David Jacob, Abraham Kantor, Abraham Kaplan, Adolph  
 Katchko, Jacob Koussevitsky, Simon Kriegsman, Zachary  
 Kuperstein, Joshua Lind, Sigmund Lipp, Asher Mandelblatt,  
 Joseph Mann, Gerson S. Margolis, Bernard Matlin,

(Bernie, I know that even as you hover above  
 us now, that ever-present cigar is still  
 with you. Permit me this personal intrusion,  
 but Yehuda Leb ben haRav Yaakov ben-Zion ha  
 Kohen, my father of blessed memory, came to  
 some twenty-three Conventions as a mevin and  
 he spent so many joyous moments with Bernie.)

William Sauler, Itzik Schiff, Alvin F. Schraeter, Jacob  
 Schwartz, Joseph Schwartzman, Samuel Seidelman, Abraham  
 Shapiro, Ruben Sherer, Hyman Siskin, Jacob Sivan,  
 Mendel Stawis, Isaac Trager, Julius Ulman, Solomon Winter.

These do we recall again and again both in our  
 gatherings and in the communities which they sanctified  
 by their lives as shelichei tzibbur by their qualities

as artists, and by their lives as human beings. And as we travel this path of memory, let me make mention of a Jewish musical personality and spirit in the Olam haShirah the world of song, whose recent passing has left a void in my heart and in the hearts of all who knew him. But why as I so moved at this juncture amongst my colleagues at a convention of Hazzanim to eulogize one who was not a Hazzan?

At the age of four Milton Feist was afflicted with polio. Despite this great handicap, he rose to head Mercury Music Corporation, through which he encouraged composers such as Leon Kirschner, Herman Berlinski, Darius Milhaud, Robert Starer, and Miriam Gideon. It may seem unbelievable, but when Bela Bartok passed away it was Milton Feist who gathered the monies for a headstone, lest his grave go unmarked.

Of course, his closeness with the Cantors Assembly demonstrated itself by the many years of arduous work which led to the monumental publication of the music of Solomone Rossi. Being himself an authority on Jewish Law, he personally translated the Responsum, protecting the rights of authors, a text which is cited today in the general field of copyright protection.

Reflecting upon the spirit of our departed colleagues and friends brings us to a moment when we contemplate the K'vod haneshamah and such contemplation is a K'vod haShem. It leads us b'maalot kedoshim uthorim kezohar harakiah mazhirim, into the hearts of the holy and pure. I now call upon the Hazzan of the evening, Benjamin Siegel, to chant the ~~EL~~ Malei. Will you kindly rise.

CANTORS ASSEMBLY  
presents

A CONCERT OF SYNAGOGUE GEMS  
from publications of the Cantors Assembly

Tuesday evening, May 6th at 9:30

P R O G R A M

- Ki Kishimcho J. Lind  
Hazzan Abraham Mendelsberg, Chicago, Ill.  
(Accompanied by Irving Miller)
- Umipnei Chatoeinu G. Shaposhnik  
(Arr. by J. Barash)  
Hazzan David Lefkowitz, Paterson, N.J.
- Machnisei Rachamim J. Lind  
Hazzan Israel Barzak, Fall River, Mass.  
(Accompanied by Raymond D. Whalen)
- Elohai Neshomo Pinchik  
Hazzan Abraham Mizrahi, Albany, N.Y.  
(Accompanied by Ida R. Meisels)
- V'al Y'dei Avodecho Hanevi'im (Shoforos) I. Alter  
Hazzan Robert Zalkin, Indianapolis, Ind.
- Ani Maamin L. Miller  
Hazzan Louis Danto, Toronto, Canada
- Rozo d'Shabbos Pinchik  
Hazzan Moshe Taube, Pittsburgh, Pa.  
Rochelle Rothpearl, Accompanist

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Vice President: Michal Hammerman

Treasurer: Louis Klein

Secretary: Harry Weinberg

Executive Vice President: Samuel Rosenbaum

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### **PLEASE NOTE:**

The proceedings of this convention are being filmed by CBS News and will be shown in edited form at a date to be announced on the network's award-winning religious program, "Lamp Unto My Feet"

## **Convention Committees**

Planning Committee: Kurt Silbermann, Chairman; Jacob Barkin, Co-Chairmen; Alan Edwards, Morton Kula, Harold Lerner, David Myers, Morton Shames, Marshall Wolkenstein  
**Ex Officio. Yehudah Mandel, Saul Meisels, Gregor Shelkan, Michal Hammerman, David Leon, Samuel Rosenbaum**

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